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THE

NEW-JERUSALEM MAGAZINE.

VOL. X.—NEW SERIES.—No. 5.

MAY, 1886.

THE REPRESENTATION OF KING DAVID.

SWEDENBORG tells us that David, in the Word, everywhere denotes the Lord.—A. C., 1888. In the "Divine Providence," 245, he says that David represents the Lord who was to come, and Solomon, the Lord after his coming. And by this I suppose we must understand that David represents the Lord as to his assumption of humanity, and the acts of redemption which he then performed, and Solomon, the Lord after his glorification, which was typified by the splendor and majesty of Solomon's reign and kingdom, and by the building of the house of the Lord by him.

It is proposed, in the following pages, to notice and illustrate a few points of comparison between David and the Lord, as deducible from the literal history of David.

I observe, in the first place, that David was a shepherd in his youth, and kept the sheep of his father, Jesse. Thus he represented the Lord as the Good Shepherd. That David slew a lion and a bear, which attacked the sheep under his care (1 SAM. xvii. 34), represents, in general, his deliverance of the Church from the evils and falses of hell.

That David was anointed king by Samuel a long time before he actually assumed the kingdom, denotes the gradual and progressive union of the human with the Divine in the Lord. Anointing, being performed with oil, which signifies the good of love, denotes the influx of good from within. The Lord

came into the world as the Divine Truth, which he conjoined more and more in himself with the Divine Good, which is the Father, until he became actually one with the Father. Kings are anointed on the head with oil, to signify that the truth, from and by which they govern, should be in conjunction with good; and because the head, the highest part of the body, denotes what is most interior; therefore the anointing of the head with oil denotes interior influx of good.

The Lord was not literally anointed as a king, nor crowned, while on earth; for this would have been inconsistent with his state of humiliation. But still he was called Christ, which means anointed, in Greek, as the word Messiah does in Hebrew, on account of the spiritual signification, in correspondence with the reception of the Divine Good by the human. The Lord was also called King, as will be seen in several places in the Gospels, as, for instance, in LUKE xix. 38: "Blessed be the King that cometh in the name of the Lord"; JOHN xviii. 37: "Pilate therefore said unto him, Art thou a king, then? Jesus answered, Thou sayest that I am a king." And again in the superscription written over the cross, at his crucifixion, he was styled "The King of the Jews."

I think it must be seen that Saul has a sort of double representation: that he not only denotes the Word in its most external sense, as the attempt was made to show, in the essay on the representation of King Saul, but also that he represented the state of the Jewish nation, as to their treatment and understanding of the Word.

That an evil spirit troubled Saul, will be seen to signify that the Word was perverted among that nation, and falsified, by evils of life. That David healed Saul by playing on the harp, signifies that the Lord vivified the Word by the affection of spiritual truth; that is to say, as to the reception of it in his human. For this affection is denoted by the music of stringed instruments, such as the harp.

In order to make this matter as intelligible as possible, it will be necessary to recollect that in the internal sense persons often do not signify persons but things, and that several persons treated of in the literal sense, may refer to various par-

ticulars concerning one thing in the internal sense. And so here, David is the Divine Human of the Lord; Saul is the literal sense of the Word, as perverted and falsified by the Jews. By David's playing on the harp, is denoted that he, in reading the Word, dissipated the perversions and falsifications of it which the Jews had made, and restored its true and genuine sense.

That Saul took David and made him a captain under him, to fight the king's battles, signifies that the Lord fought the hells from the Word, and indeed from the literal sense of the Word; for the power of the Word lies in that sense. And that the Lord so fought, appears from the account of the three temptations, after his forty days' fast in the wilderness. That David fought under the direction and authority of Saul, means from the Word.

That David slew Goliath, the champion of the Philistines, signifies that he overcame in himself the evil of the pride of self-intelligence. The Philistines, in a good sense, denote those who are intelligent from the truths of faith; but in an opposite sense, those who esteem themselves intelligent, but who not being in the life of charity, have no genuine faith, but profess a belief in faith alone. Goliath, the giant, represents those who boast themselves and glory over others, on account of their intelligence. That David could not go against the Philistine with Saul's armor, signifies, as I think, that the Lord could not prevail in this combat from external truth separate from internal truth; but that he slew the giant with a stone from the brook, signifies that he did it from internal truth.

That Saul and Abner, the captain of the host, professed not to know who David was, after this exploit, signifies that the Jewish nation did not acknowledge the Divine in the Lord. For since David represented the Lord, in whom was the Divine, not to know that he was David, signifies not to acknowledge the Divine in the Lord; thus not to acknowledge the Lord to be other than any man. That it was Saul who did not know, signifies the state of the Jewish nation as to

their acknowledgment of the Lord; for he, as the head of that nation, represented their state.

Since Saul represented the letter of the Word, as it was written for the sake of the Jews, therefore Jonathan, the son of Saul, represented the doctrine of truth derived from the literal sense of the Word. And as this doctrine must needs be in perfect harmony and intimate union with the Divine in the Lord, therefore it was that Jonathan loved David and made a covenant with him, that he took David's part and justified him before Saul, and favored his escape when Saul was plotting evil against him. Because Jonathan has this representation, his bow, arrows, and shooting with them, are treated of; for these things signify instruction in the doctrine of truth, as shown by Swedenborg in various places.

In order to present this subject in its complete connection as fully as possible, it seems necessary to repeat here some things which were stated in an article entitled "Suggestions as to the Representation of Saul and David," which was published in Vol. 34, No. 2, of the Old Series of the NEW-JERUSALEM MAGAZINE.

When the Lord came into the world, he came as the Divine Truth, to which he, by degrees, in the process of glorification, conjoined the Divine Good. David, then, represents the Lord as to the Divine Truth; and as to that more internal and genuine truth, which could be conjoined with the Divine Good, and by which the false appearances of truth in which the Jews were could be dissipated, and through which the New or Christian Church could be instructed, as we see, in the Lord's teaching, recorded in the Gospels. The disagreement between the genuine truths which the Lord taught, and the fallacious appearances of truth in which the Jews were, is represented in the history of Saul and David, by the contentions and disagreements between them. And there are also represented the temptations which the Lord suffered from the Jews in regard to the understanding of the Word, and from the disposition which he inherited from Mary to regard fallacious appearances of truth as genuine.

How Saul, as the representative head of the Jewish nation,

perverted the literal truth of the Word, appears from his disobedience to the Word of the Lord, as spoken by the prophet Samuel, as recorded in 1 SAM. xiii. 9, and xv. 22; in both of which cases he offered sacrifices from his own will, contrary to the command of the prophet. In this he acted in accordance with the character of the Jews, who were inclined to exalt the rites of their representative worship above obedience and good of life; when this worship was only a permission, on account of having been derived from their ancestors, and not directly commanded by the Lord, nor desired by him for its own sake. For this reason, also, the Lord twice reproved the Jews, as it is recorded in the Gospel of Matthew, for not understanding that he prefers mercy to sacrifice.

The first of the two instances was when the Pharisees reproved the Lord for eating with publicans and sinners.—MATT. ix. 13. The supposed offence was, that the publicans and sinners were unclean, and therefore that the Lord should not eat nor associate with them. But Jesus would have them understand that such as these were the very people to whom he came to do good, and to whom he could do good; and that therefore mercy, or the doing of good to them, and saving them from their sins, was to be preferred before mere ceremonial representatives. For when the internal is purified, then merely ceremonial uncleanness is a matter of no consequence.

The second instance is in MATT. xii. 7, when they reproved the Lord for permitting his disciples, when they were hungry, to gather and eat the corn as they passed through the field, which it was not lawful to do on the Sabbath day. But the Lord showed them by the example of David, who took and ate the shew-bread when there was no common bread at hand, that it was allowable to provide for one's necessities even by violating the ceremonial law. To the Jews who did nothing from any internal affection of good, nothing was allowable to be done on the Sabbath day. But to those who entertain this affection, it is allowable to act from it, and to do good, on the Sabbath day. And on another occasion, when they objected to his doing cures on the Sabbath, he taught them, by the

example of a sheep fallen into a pit on the Sabbath day, that it was lawful to do well on the Sabbath day. Occasions of this kind, in which the Jews tempted the Lord by their fallacious interpretations of the letter of the Word, are among the things represented by the persecutions of David by Saul.

But David shows that he prefers mercy to revenge, though that was tolerated, if not approved, by the Law of Moses. For it is recorded that on two occasions, when he might have taken the life of Saul, who was pursuing him, he spared him, because he was the anointed of the Lord; but cut off the skirt of his garment, thus showing how he might easily have taken his life, had he been disposed.

Saul, as king, represented the literal sense of the Word. This is holy, and David will not violate it, representatively, by stretching forth his hand to injure the Lord's anointed. But his garment represented the appearances of truth with which the Word was clothed, to the sight of the Jews; and this David cuts off, by showing as in the example above cited from the Gospel, how the case really is, and how the Jews pervert and falsify the Word by their false interpretations. *See* 1 SAM. xxiv.

In Chap. xxvi. of the same book, we read that David took away Saul's cruse of water and spear, when, on another occasion, he might have killed him. Since water, in general, denotes truth, the cruse of water which Saul had denotes truth falsified from the evil design which Saul was entertaining. And so here, by the water, and the spear being taken away, is in like manner signified, that the power of doing evil by the falsification of the Word was taken away from the Jews by the Lord. When the things which, by correspondence, represented the internal causes of disagreement, the garment, the cruse of water, and the spear, then Saul acknowledges his fault and the justice of David's cause.

After the death of Saul, David became king in his stead; but his reign was almost a continual warfare, both with enemies abroad and at home. Thus it represented the life of temptation and suffering which the Lord led while on earth, and his spiritual warfare with the powers of darkness, which

he carried on, while in the process of uniting the Divine to the human in himself. The number of forty years, during which he reigned, also denotes a state of temptation.

It is worthy of observation that David was thirty years old when he began to reign, and that the Lord was thirty years old when he began to teach and preach.

David was first made king in Hebron. In the "Arcana," 2909, Swedenborg shows that Hebron represented the Lord's spiritual Church in the land of Canaan. By David's being made king there, we may then understand a certain state of the spiritual man, in the Lord, that it was able to rule over inferior things; but yet not to rule wholly, because as yet only the tribe of Judah was subject to David. For Ishbosheth, the son of Saul, had been made king over the other tribes. At length, after long war between the house of Saul and the house of David, in which David became stronger and stronger, Isbosheth was slain by treachery, and the rest of the tribes came and submitted themselves to David.

These things we may understand to signify a state of combat between the spiritual man, represented by the house of David, and the natural man, represented by the house of Saul; and that through the temptations which the spiritual man suffered from the natural, the former, or David, grew stronger and stronger, and the natural less able to resist, until it became entirely subject to the internal.

After David had reigned seven years in Hebron, he took Jerusalem from the Jebusites, who were of the nations of Canaan that had not yet been dispossessed, and dwelt there in the strong-hold of Zion. By these things is signified the Lord's further progress in spiritual life, and further conquest and subjugation of the evils which he inherited from Mary, by means of which his humanity could be opened to the reception of the celestial degree of life. For Mount Zion, the highest part of the eminence on which Jerusalem was situated, signified the celestial Church; and thenceforward the spiritual Church was represented by Jerusalem instead of Hebron. Therefore, by David's dwelling in Mount Zion, and calling it the city of David, is represented the celestial in the Lord.

After this, David went with a great company to bring up the ark of the Lord from Kirjath Jearim to himself at Jerusalem. So they brought it with great rejoicing and the offering of sacrifices. But because Uzzah, one of the men who drove the cart on which the ark was brought, was slain by the anger of the Lord for his temerity in taking hold of the ark when the oxen shook it, David would not at first bring it to himself, but carried it to the house of Obed-Edom the Gittite. Afterwards, when he saw that Obed-Edom was blessed on account of the ark, David took it to Jerusalem, and placed it in a tent that he had pitched for it.

The tabernacle built by the commandment of Moses in the wilderness, was a representative of heaven, both in general and in all its particulars. It was, therefore, the inmost and most holy representative among the Israelites. The ark, in which the tables of stone were placed, which was in the most holy place, represented the Divine itself among them. By David's bringing the ark to Jerusalem, to be with him there in Zion, was signified a nearer and more manifest conjunction of the Divine with the human in the Lord. But that this conjunction was accomplished not immediately, but by degrees, was represented by the ark not being brought immediately to David, but lodged three months in the house of Obed-Edom the Gittite. Obed-Edom denotes spiritual good, and therefore something which might be a medium of conjunction between the Lord's human and his Divine. That it was not brought to himself by David immediately, was from fear in the human arising from a sense of unworthiness to receive the Divine, lest there should be profanation, which was represented by the act of Uzzah. Therefore, the ark was first brought to the house of Obed-Edom, and afterwards to David in Zion, in order to represent the order of progress from the external to the internal, and even to the celestial, which was represented by Mount Zion, where afterwards the temple was built by Solomon.

"And it came to pass, when the king sat in his house, and the Lord had given him rest round about from all his enemies, that the king said unto Nathan the prophet, See now I dwell in an house

of cedar, but the ark of God dwelleth within curtains. And Nathan said to the king, Go, do all that is within thine heart, for the Lord is with thee."—2 SAM. vii. 1–3.

David proposed to himself to build a magnificent temple for the ark to abide in, and in which the Lord should be worshipped, to take the place of the tabernacle. He made known his desire to Nathan the prophet, who at first approved of his design, but was afterwards instructed by the Lord in a dream to tell the king that he should not build the temple himself, but that it should be done by his son, who should reign in his stead after his death.

Since David represented the Lord, the temple which he proposed to build signified the glorification of his human. Swedenborg says in A. E., 220,—

"That temple in the Word signifies the Divine-Human principle of the Lord, and in the respective sense, heaven and the Church, consequently, also, Divine truth, may appear from the following passages, as in John: 'Then answered the Jews and said unto him, What sign showest thou unto us seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body.'* That temple signifies the Divine Humanity of the Lord, is here openly declared; for by destroying the temple and raising it up in three days, is understood his death, burial, and resurrection."

From these things I think we may understand something of what is contained in the internal sense of what is written in the seventh chapter of the second book of Samuel. That the Lord had given the king rest from his enemies, signifies a state of internal peace. That the king said to Nathan the prophet, signifies consultation of the Word; for Nathan as a prophet represented the Word. See now I dwell in an house of cedar, but the ark of God dwelleth within curtains; since this address implied the king's desire to build a temple, it signifies thought concerning the end for which the Lord

* John ii. 18–22.

was born into the world; that is, the glorification of his human. That Nathan told him to go and do all that was in his heart, signifies that that end in the elevated state in which he was, appeared to be near and certain. That Nathan added "for the Lord is with thee," signifies that it was to be done according to Divine order. The case is similar as with a man who is preparing for heaven, when in a state of intellectual elevation, the heavenly end seems near at hand, and the trials and sufferings which he will have to pass through before reaching that end, seem for the time being out of sight and almost as nothing.

That Nathan the prophet received a message from the Lord to David in a dream, signifies further instruction from the Word.

"Go and tell my servant David, thus saith the Lord, Shalt thou build me an house for me to dwell in? Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt even to this day, but have walked in a tent and in a tabernacle."—verse 6.

Since David represented the Lord as to the natural humanity, in which there were evils derived from his mother which must first be expelled, therefore he was not permitted to build the house for the Lord himself; but the Lord must continue to walk with him in a tent and in a tabernacle,—that is to say, the tabernacle of the infirm humanity.

"Moreover, I will appoint a place for my people Israel, and will plant them that they may dwell in a place of their own and move no more; neither shall the children of wickedness afflict them any more as beforetime."—verse 10.

This is in the literal sense an assurance of a state of stability and prosperity to the people over which David was king, and an end of wars and afflictions. It therefore signifies in the internal sense, in application to the Lord, an end of the trials and temptations to which he must needs be subject in his earthly humanity.

"Also the Lord telleth thee that he will make thee an house."—verse 11.

This signifies that the glorified human will be wholly from the Divine.

"And when thy days be fulfilled and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

"He shall build an house for my name, and I will establish the throne of his kingdom forever."—verses 12 and 13.

Since David represents the Lord as dwelling on earth, in his assumed natural humanity, therefore his death represents the end of that state, and the complete putting away of all that he inherited from his mother. And the accession of his son Solomon to the throne, signifies the Lord glorified and risen again after his crucifixion; and, therefore, the temple which Solomon built and which David had desired to build, signifies the state of the Lord's glorified human in relation to men. For the Lord says of his disciples, that they shall be in him and he in them, that is to say, that they shall be in his divine human, and that they shall be there conjoined to him by love. The temple which was built by Solomon, as well as the tabernacle which preceded it, was a place of worship. And so the temple represents the state of divine worship, with those who acknowledge the Lord as divine in his Church. Thus the Christian Church in its primeval state, had genuine internal worship, and, therefore, greatly excelled the Jewish Church, which had only external and representative worship.

The Lord is also represented as to the assumption and glorification of his human under the person of David in the one hundred and thirty-second Psalm.

"Lord, remember David and all his afflictions" (verse 1), signifies the Divine Providence concerning the putting on of the human in the world, and concerning the temptations which the human must suffer in order to be conjoined with the Divine.

"How he sware unto the Lord and vowed unto the mighty God of Jacob: Surely I will not come into the tabernacle of my house, nor go up into my bed, I will not give sleep to mine eyes or slumber to mine eyelids until I find out a place for the Lord, an habitation for the mighty God of Jacob."—verses 2–5.

This signifies the Lord's earnest zeal and endeavor so to prepare his human as to make it a fit receptacle for the Divine.

"Lo, we heard of it at Ephratah: we found it in the fields of the wood."—verse 6.

That Ephratah signifies Bethlehem where the Lord was born, appears from MICAH v. 2: "But thou Bethlehem Ephratah though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel." For we read in the second chapter of Matthew that when Herod inquired of the chief-priests and scribes where Christ should be born, they said unto him "in Bethlehem of Judea," quoting in proof the above-mentioned passage from the prophet Micah. Swedenborg tells us that Bethlehem signifies the spiritual of the celestial principle, and that this is the reason why the Lord was born there, for he alone was born spiritual-celestial.—A. C., 4592.

I think, therefore, that we may understand from these things that the words, "Lo, we heard of it at Ephratah," signify the Lord's first perception concerning the Divinity within himself; for to hear, signifies to perceive, and that the words "We found it in the fields of the wood," signify something farther concerning that perception inasmuch as wood or trees signify perception. For although the Lord was born not only spiritual and celestial but also Divine, it seems necessary to suppose that he did not at first become conscious that he was so born, but only gradually according as his understanding became perfected.

The New-Church writings inform us that the Lord suffered temptations induced by every kind of evil, and by the combined power of all the hells. But very little is said in the literal sense of the Scriptures concerning these temptations, but there is very much relating to them in the internal sense of the Old-Testament Scriptures, especially in the Psalms. It must, therefore, have been the case that the Lord experienced temptations in regard to the conjugial principle, and these, I suppose, are most especially represented in the particulars of the history of David's adultery with Bathsheba;

although I am not aware that Swedenborg gives us any clue to the internal sense of this part of the Sacred history. And the same thing is evidently referred to in the Fifty-first Psalm, which was written with especial reference to the same thing. That the internal sense of the Scriptures is always pure and holy, even in those places where things that are unclean and unseemly are related in the literal sense, Swedenborg sometimes shows in treating of such passages. But the question naturally occurs, why should David who represents the Lord in such a distinguished manner, have been guilty of this double crime of adultery and murder? I suppose we are too ignorant to say much in reply to this question. But when we recollect that the Lord took humanity upon himself as a descendant of the seed of Abraham, not as the most worthy, but the most external, stubborn, and rebellious race, in order that he might be able to subdue and overcome in himself the lowest and worst forms of evil, into which the human race had fallen, we may see some reasons why he should have been born an heir to the worst evils which had been developed by this particular race, and especially to those evils which are opposed to the conjugial principle, which is one of the highest and most essential principles of heaven: for then by victory over these evils he would be able to make his Divine human a most impregnable defence to all heaven. That the Jewish race were especially inclined to those evils which are destructive of the conjugial principle, is evident from several things in their history, as what is said concerning Reuben and the sons of Judah, and especially from the prophets, by whom they were often reproved for their whoredoms. Therefore the Lord more than once called them an adulterous and sinful generation, as in MARK viii. 38.

Now, if we assume what I suppose is generally admitted to be true, that Mary, the mother of Jesus was a lineal descendant of King David, it follows that the Lord inherited through her the predisposition to those evils of which her royal ancestor was guilty. It is nowhere expressly said in the New Testament that Mary was a lineal descendant of King David, but there are several texts which strongly imply that this was the case. It may be easily inferred from the address of the

angel to Mary in LUKE i. 32: "He shall be great and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David." That it was a common opinion among the Jews that Christ was to be born of the house of David, appears from what is said in JOHN vii. 42: "Hath not the Scriptures said that Christ cometh of the seed of David, and out of the town of Bethlehem where David was?" What then do the Scriptures of the Old Testament tell us prophetically concerning the descent of Christ? We find this in JEREMIAH xxiii. 5, 6. "Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord our Righteousness." And in PSALMS cxxxii. 11: "The Lord hath sworn in truth unto David; he will not turn from it. Of the fruit of thy body will I set on thy throne." In PSALM lxxxix. 3, 4, 5: "I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish forever, and build up thy throne to all generations. And the heavens shall praise thy wonders, O Lord: thy faithfulness also in the congregation of the saints." It does not evidently appear in the literal sense of these two quotations from the Psalms, that the Messiah who was to come is denoted by the heir to David's throne; but the stress which is laid by David upon the assurance of such an heir, both here and in the prayer of David, in the seventh chapter of the second book of Samuel, seems altogether to surpass the glory and renown which could be expected from an earthly successor, even in the person of Solomon himself; and when we add to this the fact that it was considered a matter of sufficient importance that the assurance of David's future heir should be specially given by the Lord himself by the mouth of one of his prophets, we must be quite convinced that something more than what is merely temporal and earthly is here signified. We shall see that these Psalms have a spiritual sense in which the Divine life of the Lord is contained, and that his wonders and his faithfulness which the heavens will praise signify his works of redemption and salvation, which

he was about to accomplish by being born into the world as a man, of the house and lineage of David.

Take in connection with this, MICAH v. 2, quoted by the chief priests and scribes in answer to the question of Herod where Christ was to be born: "But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting." In the book of REVELATION v. 5, the Lord is called "the Lion of the tribe of Juda"; and in the same book, chapter xxii. 16 he calls himself the "root and offspring of David."

The genealogies which are given in MATTHEW i. and in LUKE iii. purport to give, not what we should expect, that of the Lord through Mary his mother, but that of Joseph the husband of Mary. But Dr. Robinson observing in his "Harmony of the Four Gospels," that Joseph could not have been the son of Jacob as he is called in Matthew, and the son of Heli as he is called in Luke, concludes that only the genealogy in Matthew is actually that of Joseph, and that Joseph was only the son-in-law of Heli as stated in Luke, having become so by marriage with his daughter, for there is nothing to interfere with the supposition that Mary was the daughter of Heli, and so the genealogy given in Luke must be understood to be that of Mary herself, showing her descent from David. We find in LUKE ii. 4, 5, that Joseph went up from Galilee to Bethlehem, to be taxed with Mary his espoused wife, because he was of the house and lineage of David; and it is a fair inference, if not a necessary conclusion, that not only Joseph, but also Mary went to Bethlehem to be taxed, or enrolled as descendants of the house of David, otherwise it would have been only necessary for Joseph himself to have gone alone. And so the lineal descent of Mary from king David, though not absolutely proved by the written record, becomes a matter of the highest degree of probability and requisite to complete the connection between the prophecies of the Old Testament and the events in which they were fulfilled in the New Testament, both in a literal and spiritual sense.

D. H. HOWARD.

[This article on which Mr. D. H. Howard spent some of his last days will be greatly enjoyed by our readers.— EDITOR.]

POSSIBILITIES OF ITALIAN RELIGIOUS REFORM.

UNDER this title the *Andover Review* in the number for February has published an article of unusual interest from the pen of the Rev. Wm. Chauncey Langdon, of Bedford, Pa. The excellent writer has examined, with much thoroughness, the so-called *evangelical* movement in its relation to one of the three kinds of reform proposed in Italy, namely, "as a reform of religion considered apart from and even as against the (Catholic) Church."

He treats his subject with undoubted ability, and relates with a knowledge remarkably exact the history of the said movement; and thereupon in a tone of discouragement, he concludes: —

"After five and twenty years of effort, none will claim that either of these or all of them together (foreign generosity and all activity and self-devotion) have made any appreciable impression upon the educated or influential classes of the Italians."— p. 173. "So this evangelical movement is doing much for many individuals among the populace and lower tradesfolk of the cities and country towns; but it is neither influencing the more educated classes nor even reaching the peasantry. It is wholly un-Italian and exotic; it strikes no roots into the soil; it enters in no degree into the social life of the people as an element of the religious future of Italy. . . . The upper classes will never receive any new religious teaching on purely *theological* as distinguished from historic ground; they will never receive any religious instructions from *foreign* missionary zeal."—p. 179.

It is to be lamented that the excellent writer after his acute analysis of the evangelical reform in Italy should have allowed himself to use these closing words which attribute to the Italian character a national exclusive pride which, in reality, does not exist. May it be allowed to an Italian, therefore, to briefly undertake the defense of his countrymen against so unjust and unmerited a charge.

Having myself from the very beginning taken an active

part in the evangelical movement initiated in this country, and having served in the evangelical ministry for seven years, I am acquainted with facts and underlying conditions which, perhaps, are unknown to the Rev. Mr. Langdon, and which, nevertheless, furnish the reason of the failure which he laments.

The year 1860 marks in the history of my country the memorably happy epoch of its national reawakening. Then were broken the chains which for centuries had held her under the double despotism, ecclesiastical and political.

Hardly had been proclaimed the liberty of conscience and of worship, when foreign Missionary Committees hastened to send into Italy their agents for making proselytes to their faith. Ignorant of the language, of the character, and of the customs of the people whom they had come to evangelize, these missionaries were compelled to avail themselves of Italian agents who, for the most part, were recruited from among the ex-priests and ex-monks who had renounced the faith of the Papistic Church.

The doctrine which these Italian evangelists had to preach was that literally contained in the New Testament which had become widely scattered among the people. There existed at that time no commentaries or works of dogmatic theology translated from the English. Such translations were furnished at a later day.

The Italian preachers undertook their commission faithfully, with zeal and with ability. They taught the genuine doctrine of the Lord as contained in the four Gospels and explained those Christian virtues, simple and sublime, set forth in the Sermon on the Mount. They had written on the portal of their chapels these words which the Lord Jesus Christ spoke to his disciples: "The truth shall make you free"! and the people of all classes, thirsting alike for truth and for liberty, gathered in crowds to hear the Evangelic Word. All were so far convinced and edified as to be desirous of enrolling themselves as Church members. In some localities, when they knew that the evangelical minister was coming, the people went out to meet him and received him with bands of

music. It seemed as if, at last, the long desired epoch had arrived of a happy religious reform in Italy which was to see realized among us the fairest and most glorious age of Christianity.

But all these cherished hopes were only too soon dispelled. The agents of the foreign Missionary Committees who watched over and directed the work of evangelization, had learned our language and did not approve of our preaching. It signified little to them that we taught the Christian doctrine faithfully according to the four Gospels Matthew, Mark, Luke, and John. They wished that we should teach it according to Luther, or Calvin, or Wesley, or other theologians and doctors of the Protestant Church.

I have with me a letter (the only one which I have preserved as a memento) from my own English superintendent, and I beg permission to transcribe here a part of it that it may offer incontestable proof of what I have asserted. The letter bears the date of Milan, January 5, 1864, and is written in the following language:—

"*My very dear Brother:*

"I have been intending to write to you from the moment of my return last week, but could not spare the time. I wished to make two or three observations on the discourse which I heard you deliver. I will say nothing of its merits as to style and form, these were entirely satisfactory; but it seemed to me that where the discourse touched upon doctrine it was not without its defects. It is true that an inaugural discourse (so to speak) could not be very doctrinal, and yet I could have wished it so; but in whatever points doctrine was treated of, it should have been *correct*. I cannot recall the words of the discourse, but the substance of those parts to which I would call attention remains clearly impressed on my mind.

"First, you said more than once after having described what I would call the *morality* of the Gospel!—'This is the Gospel! this our doctrine!' or words to that effect.

"Now this is hardly true. It is true that Jesus Chist has taught us charity, and that everywhere the Gospel goes, it produces charity, but this charity is the effect of the Gospel. The Gospel itself is the good news of the coming of Jesus Christ to die on the cross and so to save sinful men. It is the response of God to the question of the human soul: How may I be saved?

"Sinful man, condemned by the law of God, the enemy of God, removed from God: Christ the sacrifice to requite the sins of the human race: God pacified, reconciled in Christ, and offering pardon to all those who accept Him by faith: this is the Gospel.

"At the same time we ought to guard ourselves well from that kind of Deism

which says: Do good, love one another, be generous, benevolent, just, and you will be saved!

"This is not Christianity. Christianity says: You are lost, condemned, powerless; Jesus Christ is the Saviour; unite yourselves to Him by faith, then God will pardon you; you become sons of God; the Holy Spirit enters into you, changes you, regenerates you, and so you become capable of fulfilling the law of love. If we do not preach always this doctrine we are building on the sand.

"Secondly, one more point. It is true that we do not preach the cruel God of the Roman theology, an unjust God who will be twice paid, once with the blood of Christ and once with Purgatory. But nevertheless we do not preach a God who is all mercy; nor can we forget that the hatred of God toward sin is irreconcilable and eternal, and therefore his anger against the sinner is equally irreconcilable to eternity. It is not true that there is nothing eternal in God but Love. Justice is eternal and if a man does not wish to embrace this Christ in whom Justice has been satisfied, between that man and God there remains forever the barrier of the unappeased justice.

"It is a terrible doctrine, I know, but St. Paul says: 'We preach the *terrors* of the Lord and so we persuade men. . . .'

"I call your attention to these things. Consider them well. We cannot penetrate the future, but meanwhile I pray you *Preach the whole Gospel*, with prudence if you will, but always the whole Gospel."

Thus I was enjoined (for these words had been twice underlined by the Superintendent) to preach a doctrine diverse from that which comes from the four Gospels and up to this time had been taught by the Italian preachers; and as we were unwilling to obey such a command, the same foreign missionaries themselves took up the word in our congregations in order to preach the "terrors of the Lord."

Hearing doctrines so barbarous and so absurd, all the intelligent and well educated of our congregations withdrew from our meetings, and there continued to attend only the laboring classes of the lowest ranks,— people who had need of protection and of aid. In this way our position as evangelical ministers was seriously embarrassed. Those among us who cared more for their self-respect than for their salary, withdrew from a field where nothing was to be won but dishonor. I resigned in the year 1867.

Of course our places were filled with others; but it would seem that the foreign missionaries have not been fortunate in the selection of our successors, seeing that the Rev. Mr. Langdon expresses himself thus in his article above mentioned: —

"One of the most experienced English missionaries told the writer that he very seriously doubted whether all their labor had not done more to break up such faith and to unsettle such religion as they had, than to give their converts a better; and an American of no small experience in this field once said bitterly that the number of evangelists to preach and the number of converts to receive their preaching, no matter what the doctrines taught or accepted, need be only a question of money sent from America."—pp. 173, 174.

Here I have to observe that in all countries there are to be found those without a conscience, and doubtless there are Italian hypocrites who *for money* pretend to believe and submit to be induced to preach so irrational a theology as that which supposes God to be in such anger against the human race, that the blood of His own innocent Son was necessary to appease it and reconcile Him with sinful man.

But honest and intelligent people in Italy do not allow themselves to be corrupted by money, and they reject with aversion so horrible a doctrine, not through national exclusiveness or pride, or because it is a "foreign doctrine" (as Rev. Mr. Langdon supposes), but because it is absurd and repugnant to their reason. That, as matter of fact, there is not in the Italian character, in persons of any social rank, and exclusive national feeling of the kind described, is proved by the fact that all those persons in Italy who have received the doctrines of the New Church belong to the most cultured and educated classes of society.

But the theology of the New Church, and the methods adopted in its propagation among my countrymen, are indeed very different from those in vogue with the "evangelical missionaries."

Florence, Italy. L. Scocia.

[Translated from the Italian by Frank Sewall, Foreign Secretary of the Board of Missions.] *

* Those interested in Sig. Scocia's experiences as a convert from the Roman Church and as an evangelical preacher in Italy, will find his autobiography and a full account of the New-Church mission in Italy in the pamphlet, "Lectures on the New-Church Italian Mission," for sale (for the benefit of the mission) at twenty-five cents each at the New-Church Rooms, 169 Tremont Street, Boston.

AN HISTORICAL SKETCH OF THE PERIODICAL LITERATURE OF THE NEW CHURCH IN AMERICA.

[*Continued.*]

Some strictures have appeared in the *New-Church Messenger* respecting my last number in which the history of that publication was given. See *Messenger* of March 10, 1886, under "Literary" column. An error was made by me in reference to the amonnt of matter contained in the present issue of that Paper compared with that of 1855. The facts are these. When the Paper was first issued it appeared in large folio form, 4 pp.; not quarto, as stated in the *Messenger* of March 10. The very first number contained in Brevier, Long Primer, and Nonpareil type about 100,352 ems exclusive of advertisements. On January 1, 1868, it was changed to a quarto form of 16 pp. Excluding advertisements, of which there were four pages, it then contained about 58,184 ems.

The enlargement of the Paper as spoken of by the editor did not give an increase of reading matter, as may be plainly seen. My error consisted in not carefully comparing the issue of January 1, 1868 with that of the present day which contains about 140,000 ems reading matter in Long Primer, Bourgeois, and Brevier type, or forty per cent. more than the original issue. A slight error in figures which is trivial and easily noticed, also occurred. I said there were 275 more paying subscribers in 1885 than in 1868. The figures should have been 267. These corrections are made in justice to the *New-Church Messenger* as well as to myself.

As to my views in regard to the financial management of this publication, I have felt entirely free to express them as I have in referring to other periodicals. Such matters form a very important part of their history. But my views are entitled to credit only so far as they are sustained by facts and figures. As to any criticisms on the tone and character of different periodicals contained in this sketch, they, also, must

meet with acceptance or otherwise as they are right or wrong. I have no desire to disparage the usefulness of a single one, and if I have done injustice to any, I shall be glad to make amendment.

In the year 1850, there was formed in the city of New York a society for printing and publishing the theological writings of Swedenborg, called the American Swedenborg Printing and Publishing Society. It was duly incorporated. The New-Churchmen in New York, principally those of the New-York Society, conceived the idea of issuing from the press a uniform American edition of Swedenborg's works, at least those which had been published in his lifetime. Previous to this date, this work had been principally done by private publishers, and, for the most part, in Boston. As this new movement began to interfere somewhat with the interests of those who had invested considerable means in stereotype plates of some of Swedenborg's works, it met with some opposition. Articles on the subject were printed in the *Messenger*, and the MAGAZINE, and something of a pamphlet war sprang up. Messrs. T. H. Carter and Otis Clapp, of Boston, felt themselves very much injured by this new Society, and wrote against its efforts, which tended to diminish the value of their property. But the Society went on, gaining in membership and means from New-Church people in all parts of the United States. In the year 1857 they had succeeded in stereotyping, printing, and publishing nineteen volumes of Swedenborg's works as follows: "Arcana Cœlestia," ten vols., "True Christian Religion," "Heaven and Hell," "Divine Providence," "Divine Love and Wisdom," "Four Leading Doctrines," "Apocalypse Revealed," two vols., "Conjugial Love," and "Miscellaneous Theological Works."

In this year there appeared

THE REVELATOR. A New-Church Monthly Periodical;

A small octavo of sixteen pages. It was published in New-York City, at Room 47, Bible House, where the American Swedenborg Printing and Publishing Society then had its salesroom and headquarters. The subscription price was fifty

cents per annum. The Rev. Samuel Beswick was the editor. This little periodical was, no doubt, mainly intended as the organ and supporter of the above-named Society. The first number contained a circular from the Board of Managers of that Society. The editor said: —

"There are already in existence weekly and monthly serials, designed to answer the general purpose for which they were projected. But none are pledged to the claims and interests of the Printing and Publishing Society. This institution has now grown to a degree of permanency, its position recognized, its uses seen and sustained. Its friends now feel the urgent necessity of having a platform of their own, from which the Society can speak for itself, and without let, hindrance, or favor, tell the world, both within and without the circle of receivers, of its existence, doings, and success. No controversial articles will be permitted in its pages, except such as are written in defence of the Society and its publications."

Questions relating to translations, to the sale of the Society's publications, and to the relations of the Society and its agent to the editor and publisher of the *New-Jerusalem Messenger*, the organ of the General Convention, as well as to the publishing work of the Convention, were discussed in the *Revelator*.

A celebration of the Centenary of the New Church, or of the one hundredth anniversary of the Last Judgment, was held by the New-Church people of New-York City from May 14 to May 17, 1857. The occasion was availed of to bring to public notice the work of the Printing Society, which was now crowned with success. As a part of the exercises, Prof. George Bush delivered a centenary address in Hope Chapel, which I had the pleasure of hearing. It was one of his best efforts. It may be found bound up with a volume of the *Revelator*. The Rev. Mr. Barrett and others also delivered addresses on other days. This little periodical was regularly issued, monthly, during the year 1857, terminating with the December number.

The *Revelator* was followed by

THE SWEDENBORGIAN. Devoted to the advocacy of Spiritual Christianity and Religious Liberty. New York: American New-Church Association. Room 20, Cooper Union. 1858.

A small octavo of seventy-two pages. The first number was issued in January, 1858, and every two months during that year. In the following year the size was reduced to forty-eight pages, and it was issued monthly. It continued for four years.

On the seventeenth of May, 1857, in the same week of the Centenary celebration, a meeting was held in New York to form the body or Association named in the title-page of the *Swedenborgian*, of which it was the avowed organ.

The Rev. B. F. Barrett was the prime mover in the formation of this body, which was designed to promote liberal views on the subject of church organization, and to engage in missionary and colportage work. The *Swedenborgian* also advocated the claims of the Printing and Publishing Society to the support of New-Church people.

Mr. Barrett, who then resided at Orange, New Jersey and preached for the New-Church people there, was the editor of the *Swedenborgian*.

A single sentence from the advertisement will show the prominent idea which ran through its numbers and formed the key-note of many of its articles:—

"We are decidedly opposed to the idea that the New Church is to be a great ecclesiastical organization, like the Church of Rome."

The General Convention, in its constitution and proceedings was supposed to embody and promulgate much that was contrary to the true spirit and meaning of the doctrines of the New Church as contained in the writings of Swedenborg, in relation to Church organization and the authority of the ministry. A considerable number of New-Church people throughout the country entertained this view, which was strongly put forth in the *Swedenborgian*. Mr. Barrett wielded an able pen and spared no effort to convince the readers of this periodical that the influence of the Convention was injurious to spiritual

freedom. He was opposed to Episcopacy and in favor of a Congregational form of government.

The *Swedenborgian* contained many valuable articles, able reviews, and church intelligence. Its contributors were principally those who were somewhat opposed to the Convention, for the reasons above stated, and who sympathized with the editor in his views. I do not know how large a patronage it enjoyed.

BOTE DER NEUEN KIRCHE. "An jenem Tage wird Jehovah Sein Einer und Sein Name Einer."

In the year 1853, the Rev. Arthur O. Brickman, then an ordained minister of the Lutheran Church, received the doctrines of the New Church. He was born in Königsburg, Prussia, July 22, 1825, and came to this country soon after the attempted Revolution in Germany in 1848. He was tried by the Lutheran Synod at Chambersburg, Pa., where he then resided, and made an able defence of the New-Church faith. It was evident, however, that he could not remain in the Lutheran Church. He soon became an enthusiastic receiver and an ardent advocate of the new doctrines. He was baptized in the New Church and became a regularly ordained minister of the General Convention. He soon made use of the press to promulgate the doctrines of the New Church in the German language. On the first of September, 1854, he published at Baltimore, where he then resided, the first number of a German New-Church periodical, a quarto of eight pages which he called *Monatsschrift der Neuen Kirche.* The name was afterwards, in 1867, changed to *Bote der Neuen Kirche.* The paper was then issued on the first and fifteenth of every month instead of monthly and the subscription price was raised from one dollar per annum, at which it was first issued, to two dollars per annum. Up to the time of his death, which occurred at Baltimore, on January 5, 1886, Mr. Brickman continued to edit and publish this periodical; a period of more than thirty years. During all this time, he was actively engaged in preaching, generally as a missionary. While he resided in Allentown, Pa. the paper continued to be printed at Baltimore. He was a man of great physical and

intellectual vigor, sound and conservative in his teachings. The paper was peculiarly his own. It generally contained a sermon and original and selected articles and frequently hymns or short poems by the editor. It had a wide circulation throughout the United States and subscribers and readers in various parts of Europe. This was, as far as I know, the first and the only successful German New-Church periodical in America. Mr. Brickman was aided pecuniarily for a few years by the General Convention, but by economy and industry and untiring energy, performing the clerical labor necessary in its publication, he not only made this little periodical self-sustaining but obtained considerable remuneration from it.

A children's paper published by Mr. Brickman will be noticed hereafter.

THE NEW-CHURCH MONTHLY. Philadelphia, 1867.

This was the name of a Magazine published in Philadelphia under the auspices of members of the First New-Church Society in Philadelphia. It began in 1867 and was edited by the Rev. B. F. Barrett. It was not controversial nor strongly doctrinal. At that time Mr. Barrett was pastor of the above mentioned society. The facilities afforded by the publishing house of J. B. Lippincott & Co. and the revival of the work of publishing new editions of Swedenborg's works and other New-Church books in Philadelphia led to this publication. There was, however, no great call for such a Magazine. It had no distinctive mission in the New Church; it was broad in its tone but not sufficiently distinct and decided in its teachings to meet any special want. It continued until 1870 when it was sold to the *Independent* and merged into that periodical.

It was probably not remunerative, at a subscription price of two dollars with a smaller number of subscribers, as I think, than the NEW JERUSALEM MAGAZINE of Boston. But we have already seen how many New-Church periodicals have been published under similar conditions. The experiments in this line have been costly; perhaps the experience has become valuable to some in the New Church. Editors and publishers, as a class, are ambitious and sanguine, particularly

editors, and when they fail to make their ventures profitable, in a pecuniary way, they generally believe that what they have done has been worth more to the public than what it has cost in time and money. This may have been so with all the periodicals that have been published in the New Church; if so, the consolation is great.

THE OLIVE LEAF. "Prove all things, hold fast to that which is good." Published every Saturday by George Phinney, Waltham, Mass. Benjamin Worcester, Editor. 1869. Subscription $2.00 per annum. Single copy five cents.

This was a very unpretending little sheet of eight pages, bearing no mark of being intended for the general public or to gain popular favor. It contained illustrations of Scripture, selected articles, and poetry. The purpose of the editor in putting it forth is thus stated by him in the first number, which appeared on the eighth day of May, 1869:—

"Our purpose is, from such materials as we can store, and of such ripe fruits as we can gather, to set a table to our own liking, for each Saturday night, in preparation for the dawn of a new week. If we find a sufficient company — and we are not ambitious for it to be overlarge — who like to sup with us, we are assured that we shall share together many a cheerful meal. And, King of the feast, we will seek always the Olive, not green and acid with vinegar, but ripe and full of the oil of heavenly love."

A rich promise, and it was fulfilled to the satisfaction of the readers. Many — how many, I do not know — (not many, however, in comparison with the number of subscribers to city weeklies and large denominational papers) partook of the feast afforded by the *Olive Leaf* with its oil without vinegar, and I have no doubt when it ceased, as it did on the twenty-ninth of August, 1874, after five years of existence, they felt that they had lost a good teacher and friend. As the Paper was quite small, the loss on publication, if any, must have been small; the gain, if any, equally so.

THE EVANGELIST. A Missionary Monthly. 16 pp. Small quarto.

Was published by the Rev. L. P. Mercer at Cleveland, Ohio. The first number appeared in July, 1872. Its price was fifty

cents per annum. Seven monthly numbers were issued in Cleveland, when Mr. Mercer moved to Detroit, Mich., where it was subsequently published. Its object was to supply the public with something to read about the New Church and its doctrines, which would not be objectionable in form, and might serve as a silent missionary. Societies subscribed for quantities for general circulation. The name indicates pretty fully its character.

The second volume beginning July, 1873, was reduced to eight pages monthly. Volume three was printed in New York and published simultaneously at Brooklyn, Detroit, and Cincinnati. The circulation of Vols. I. and II. was about 2,500. Of Vol. III. an edition of 1,000 copies was printed for each of the cities last above named.

It could not have been reasonably expected that such a publication would be sustained by ordinary subscriptions for single numbers or small quantities. Too much was given for the price, and the circulation was too limited. The editor so thought and said, after *The Evangelist* passed away.

THE NEW-CHURCH MAGAZINE. Boston: November, 1872.

"Life constitutes the Church, but not doctrine, except so far as it is of the life. Hence it is evident that the Lord's Church is not here or there, but that it is everywhere . . . where the life is formed according to the precepts of charity."—*Swedenborg.*

Five years elapsed after the NEW-JERUSALEM MAGAZINE ceased to be published by the General Convention, which was in 1872, before its publication was resumed with the same name, under different auspices.

In the meantime the *New-Church Magazine* was started in Boston. It was an octavo of sixty-four pages, issued monthly at three dollars per annum. It was handsomely printed on fine paper by John Wilson and Son, Cambridge, and was more modern in appearance than its old predecessor. It was not published by the Massachusetts Association, but by a number of gentlemen in Boston and vicinity who were very much dissatisfied that the old magazine was discontinued, and believed that there was need for another, and that it could be sustained. A fund was raised for the purpose. Horace P.

Chandler had charge of the publication department, and Charles H. Drew was the principal editor. Theophilus Parsons was a strong promoter of the enterprise, and contributed to the pages of the magazine. Its tone was very liberal, and in the second year of its issue it became an opponent of the strict views held by some in regard to the ministry and the right or duty of laymen to communicate truths. From some articles and comments which appeared in its pages, notably from a letter from a layman which appeared in the number for January, 1874, it is evident that there were strong differences among some of the brethren in relation to this subject. Those who were opposed to the strict and narrow interpretation of Swedenborg's teaching in relation to the office and duty of priests, as he calls those who are appointed to teach and govern in the Church, seemed to fear that the spiritual atmosphere around them was growing a little thick and needed clarifying. There was probably no real danger impending, but it was certainly a hopeful sign that there was sufficient freedom to permit the expression of different opinions on these questions. The commotion lasted but a short time. This enterprise was well sustained, so far as the quality and character of the magazine was concerned. But, pecuniarily, it was not a success, costing too much for the amount of income from subscribers. It did not receive the united support of the New-Church people. I give the table of contents of the first number: —

"The Platform of the Future"; "Is the Earth to Last Forever"; "A Prayer for Guidance" (poetry); "Letters on Religious Topics"; "The Coming of the Son of Man"; "The Fox"; "The Ministry of Angels"; "Annals of the New Church in America"; "The Trees of the Bible"; "Finding Fault"; "Swedenborg's one Great Book"; "Our God is a Consuming Fire" (poetry); "Editor's Table"; "Current Literature," and "Notes."

The Magazine Club was revived in the fall of 1872 as a sustainer of this new periodical, the members furnishing articles for its pages. The Club was the scene of many lively discussions, and, no doubt, promoted freedom and charity.

Brookline, Mass. WILLARD H. HINKLEY.

THE SUFFICIENCY OF GOD'S WORD.

THY word, O Lord, thy precious word alone,
Can lead me on;
By this until the darksome night be gone,
Lead thou me on!
Thy word is light, thy word is life and power,
By it, oh, guide me in each trying hour!

'Tis all I have; around no light appears —
Oh, lead me on!
With eyes on thee, though gazing through my tears,
Lead thou me on!
The good and best might lead me far astray,
Omniscient Saviour, lead thou me, I pray!

Whate'er my path, led by the word, 'tis good,
Oh, lead me on!
Be my poor heart thy blessed word's abode,
Lead thou me on!
Thy Holy Spirit gives the light to see,
And leads me by thy word, close following thee.

Led by aught else, I tread a devious way,
Oh, lead me on!
Speak, Lord, and help me ever to obey,
Lead thou me on.
My every step shall then be well defined,
And all I do according to thy mind.

—*Albert Midlane.*

THE moral insight of Swedenborg, the correction of popular errors, the announcement of ethical laws, take him out of comparison with any other modern writer, and entitle him to a place, vacant for some ages, among the lawgivers of mankind. — *Emerson.*

CARING FOR THE WEAK.*

In the treatment of any theme pertaining to our spiritual nature it always seems good to look to the Word for some portion which embodies the salient features of our subject, for thus we take hold of that which connects us with the heavens. In this view I turn to the Lord's words in Psalm lxi.: "Blessed is he that considereth the poor; the Lord will deliver him in the time of trouble."

To the child and those of simple mind, all persons who lack food and clothing and shelter seem to claim assistance; and it seems to such a condition of mind, that if it is blessed to consider those in such a state, it must be a sin to pass them by, if within our power to render them assistance. With this view of duty comes the effort to give to every one who is in distress from want. But a little higher intelligence perceives that want may come from a variety of causes, and hence some discrimination is needed in order to determine our bounty to those who are worthy to receive it. The want which comes from sickness, from causualties and calamity, stands upon a different ground from that which comes from dissipation, idleness, and crime.

Useful occupation is the duty of all. Our wants are thrown about us to incite us to master and pursue some useful occupation, that by industry and economy we may earn the means of support for ourselves and our families, and have something with which to assist those who have claims upon us. If by giving alms to any one we take away his incentive to industry and useful life, it is not only a mistaken charity, but such a course tends to rob him of his independence and manhood. Wide observation shows that alms-giving is not an unmixed good, but that careful investigation and much good judgment is required that it may be exercised aright. Still the fact remains, that there always has been and always will be the poor among us, who will demand our sympathy and our assistance.

* A paper read at a social meeting of the Washington New-Church Society.

Besides those who are in want from natural and just causes, there are those who lack in mental power and foresight the judgment necessary for their own protection and well-being. When we have dealings with such persons the precept comes to us with greater force than in the case of alms-giving, "Blessed is he that considereth the poor." If by our better perception and foresight, we can see how we can lead our neighbor into difficulty, and by the sharp application of law and bargain induce him to incur loss and perplexity for our gain, here we are warned to desist, for our neighbor in such a case is one of the Lord's poor in a higher sense, and as such should be considered.

But there are other needs besides those of this world's goods and of greater mental endowments. There are those who are naturally poor, and also those who are spiritually poor. But by the spiritually poor is not meant the poor in spirit who humbly wait upon the Lord to do his bidding, but those scantily possessed of the riches of the spirit; poor in heavenly riches. By this standard well may we smite upon the breast saying, "God be merciful to us sinners."

We are all born into the love of self, and of the world for the sake of self. The love of self, by birth, in every human heart, is so strong, so all-pervasive and absorbing, that it needs to be dissected out and its different elements laid open to the eye of the mind, to enable us to realize its true nature. It is into and through these loves that our first consciousness is put forth. These loves are the material from which the warp and woof of our minds are first woven. As life goes on in development, the love of self and the world comes under the direction of parents and teachers or guardians, and we are in some measure compelled to respect the rights of others. This season of discipline, if wisely applied and well received, is a time of preparation for a higher and better work which may follow.

In childhood and youth truth is taken in trust from those in authority. So far as it is used aright, it guards against external disorders and vices. A happy and virtuous childhood and adolescence are beyond price as helps in forming good

ground in the mind from which the seeds of truth may spring up and grow. But at mature life another and higher chamber opens in the mind. The stage of authority has passed and the man now begins to examine the reasons for the laws and rules of life, which before were accepted as true because he was so assured by those who were supposed to know. Then begins the rational acceptance of truth. The ten commandments which the child is told are true and good, are seen by the man to be essential to the well-being of society; and the more they are studied and understood the more necessary they are seen to be for our spiritual growth, development, and purification.

When we thus apply these commandments to our lives; apply them in the light of their rational use, and in the acknowledgment of their Divine origin, a new spiritual growth springs up within us. It is a growth of which we have little cognizance, because it is in the higher regions of the mind, and under the direct control and guidance of our heavenly Father.

We are taught by the Holy Scriptures and by the writings of the Church that, when we examine ourselves to see wherein we are living in violation of these commandments, and then strive the more to put away the evils which they forbid, we are endowed from on high with some heavenly goods. But we know that putting away evil desires from our hearts and minds is a slow and difficult process. If we find we have some particular tendency to evil, some easily besetting sin, then we have found the enemy calling for our most vigilant, careful resistance. Let us suppose, for illustration, that we have a strong tendency to deceive, to sail under false colors, to try to appear what we are not, in short, to lie; and we go about the work, from the heart, and in the fear of the Lord, to put away this evil as a sin against him. We are assured that as we do this the Lord gives us in our hearts the love of truth. But all these changes are slow. The forty years of the children of Israel in the wilderness, is a type of the long-continued struggle of every regenerating man against his tendencies to evil. At first the victory seems won, but when some new temptation comes, in a new and more subtle form,

then the old love of evil lights up anew, and evils supposed to be dead and removed from us, are found to be alive and active in our thoughts and desires, and must again be met, resisted, and put away. And this is but a day's record in the Christian life, which is often represented in the Scriptures as a Christian warfare, and it is so called because this struggle is the daily portion of all, in all the journey of the Christian life.

But in this daily struggle to obey our heavenly Father, we are made conscious, not only of the necessity of renewing each day our efforts at obedience, but also of the futility of our own efforts when standing alone in our own strength. We often need to feel how weak we are, to confirm and strengthen in our hearts our constant dependence on our heavenly Father. We need this acknowledgment all the way along, to keep down the altars of self-worship, and to keep our spiritual growth separated from the contamination of self-love. When the devil whispers to us of our goodness, that we are indeed above reproach, and on the whole wonderfully good and pure, we may be sure that the storm of temptation is near at hand. When its gales sweep the soul, our own strength writhes like the forest when swept by the mighty wind; then our boasted power scatters like dust before the whirlwind; then indeed are we made to feel how weak, and poor, and blind, and naked is our spiritual goodness; then do we cry unto the Lord in our distress, that he would save us from all our troubles.

When temptation comes upon us, we see something of our spiritual weakness. Then we are made to realize how little of spiritual goodness and truth we have in us. We may be possessed of much of this world's goods; we may be gifted with capacities of mind sufficient for our protection from the wolves in the minds of our fellow-men, and thus seem as to external things not to need alms from our neighbor. But here in the hour of temptation we know that we are spiritually poor, and that we are in distress from this spiritual poverty and want. Blessed are we when we consider these poor of our own hearts, and give them our most prayerful and tender consideration.

If we lay out some line of conduct for ourselves, and then

are obliged to change our plans, we are somewhat annoyed thereby. But if our line of conduct is not only a matter of policy, but also involves something of principle, any deviation from it causes more pain than in the former case. If we have lived in the effort to keep the principle in our minds that the Ten Commandments are to be kept by us because God requires it of us, and as a matter of obedience to him, we come to have some delight in so doing. We find such living brings to the mind seasons of comfort and peace; some glimpses of heavenly joy and gladness. These good feelings come from the action of this new growth in the mind. Though this growth is feeble, like an infant in the house, it seems like a centre from which angelic thoughts and affections reach and irradiate every room, bringing joy and gladness to all the house. If the babe is sick, or if its life and happiness are threatened, what alarm comes! what efforts are put forth to protect and restore it! So when tempted to do something contrary to the settled purposes of our minds, or contrary to the Divine law which we have been striving to obey, if we can realize the pain and suffering which come to our minds if we disobey, if we can realize with what anguish of soul we shall weep over the injury we have done to the tender growth within us, then may our hand be stayed and we resist the voice of the tempter. Then shall we realize in our own hearts, that by resisting temptation and adhering firmly to the right, we have considered the poor of our own hearts, and thus become recipients of heavenly blessings.

It often accords more with the desires of our hearts to seek some other method by which to succor and protect our spiritual poor. We desire to be assured of heavenly life, and to escape, when we come into the spiritual world, the life of the evil. We know quite well that we must be prepared for heaven or we cannot live there. We can see that this preparation involves the protection and nurture of every good thought and every good affection within us. But while we admit this, it is hard to make up our minds to do the things necessary to accomplish this result. If it were a question of what great work we should do to earn heaven, we could more

easily undertake it. We could devote our lives to prayers and pious meditation, we could make pilgrimages to the Holy Land; we could undertake to become leaders in some great charity, or captains in some great reform; could put on coarse garments and fast in sackcloth; in short, we could attempt to do anything within the reach of human effort which does not require us to give up our cherished evils, or break off our much-loved sins. When carried back and reminded that nothing of this kind can avail us in the day of trial, we are liable to object in our hearts, and, like Naaman the Syrian, to turn away and inquire, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?" Seek as we may for other methods, none other can be given us. It is only by resistance to evil, looking to the Lord for help, that the weak and poor of the soul are protected.

When we shun evils as sins, the enemies of our souls are dashed upon the rocks, and the heavenly poor grow up and flourish in our hearts. Then we are doing our part for their protection and deliverance. But it is the Lord who fights our internal battles; it is he that delivers and saves us; it is he who has given us the promise: "Blessed is he that considereth the poor; the Lord will deliver him in the time of trouble."

Thus far our theme has led us along to consider the poor of our own hearts and minds,— our need of increase and growth in spiritual life. Most truly should this charity begin at home, and be present with us all the way along. But as we have duties and relations to the naturally poor about us, so also we have duties and relations with the spiritually poor in the heart of our neighbor.

This relation is a very wide one, and the duties connected are coextensive. In its broadest sense it comprises all the Christian work carried on for man's moral and spiritual improvement in all the Christian world. The work of the Church, in all the branches and sects into which it is divided, is to try to persuade men to live better morally, at least, and many times spiritually also. It is to be hoped that there is

much of the love of saving souls running through the polity, policy, and working methods of all Christian people.

So broad a subject would require volumes instead of a short paper for its treatment; still I may select a few thoughts which may be helpful to us in our relations with the spiritually poor about us.

Of course we cannot always tell who of our neighbors are suffering most the pangs of spiritual want. The Lord only knoweth the heart. But when we see any one in evil life, we know he is to be pitied. As long as any one lives an evil life, persistently and from deliberate choice, we can do little more than see the restraint applied which comes of the civil law. But there are those who are living in evil, but who, nevertheless, may be able to listen to good advice,— to the voice of the preacher, and to repent and live. In all cases we are to infer that there is some spiritual life left, some poor abused neighbor within, worthy of deliverance.

Supposing some acquaintance has acquired the appetite for drink, and is nearly or quite a drunkard. Little by little the tippling of moderate drinking has increased its power over him, till his whole soul is bound by the acquired love of intoxication. By small beginnings and easy stages the habit and appetite for drink becomes fastened upon him, till he is ready to sacrifice the well-being of his family to gratify it. This is true, as we all know from many examples. How unfortunate is the man who has become the victim of such an appetite! how much to be pitied! There have been times in the world's history when the habitual drunkard was looked upon as a sort of incurable nuisance, to be kept under observation till the remnant of his miserable life has burned out. Then the temperance movement dawned upon men's minds, like the Washingtonian movement of nearly fifty years ago.

Then a bold stand was taken against tippling, and men were urged to avoid the use of intoxicating drinks. The hand was held out to the poor, despised drunkard, and he was urged to turn and live. And many did turn and fully reform, after long years of debauchery and suffering, to become sober, industrious, and useful citizens. Hearts went out towards them,

inspired from on high. Many were inspired with the conviction that a drunkard might have some spiritual good in him; that the spiritual life in him, though abused and down-trodden, weak and feeble, might still be alive and capable of resuscitation. Such a thought of him went out to him clothing a desire to do him good; it went from the heart and reached the heart. Many were thus reached and saved. The change from the method of the Pharisee to the method of the Good Samaritan worked wonders. Under its influence the drunkard rose, bruised and half dead, from the wayside of degradation; but, instead of being jeered by him of close-drawn skirts, he was met with pity by him who poured the oil and wine into his festering wounds. Then his poor, feeble, spiritual life began to awake and live. Men stood astonished to see men, who before had been regarded as degraded, as beyond recovery, come forth reformed. A new light dawned upon the minds of men, showing that it is blessed to consider the poor, blessed to look for the most feeble effort to return to the ways of right-living, to reach out the hand to the feeble and weary one, if so be by word or deed he could be assisted to rise and walk aright.

This case of the drunkard may show us what our feelings should be towards those in evil life. If any one is in evil from deliberate choice and with a settled determination, we may see no way to reach or help him. But still we can cherish the wish to do so, and be ready to embrace any favorable opportunity to carry such wish out in act. But there are those not fully wedded to their evils, who wish to reform, though the wish may be feeble. Good feelings towards such can more easily find expression in helpful deeds. To inspire such with a hope in their ability to succeed in right-living is doing much; and a helping hand to steady the feeble steps on the right way is doing more; and if all this can be done free from the mood of the Pharisee, and without inflicting a crushing sense of patronage, we may hope to render some little service.

With these few thoughts about our duties to the spiritually poor about us, I must close my paper; only adding that it will be seen that they are hardly more than hints,— glances

at a wide and interesting field. But who of us has come up to his full measure of duty as seen in the light of this subject? Who of us can say that he has never forgotten the poor of his own heart, and never done injury to the poor neighbor?

Whatever the answer which each may give for himself, it may happen that when these words of the psalmist come to mind, we may have our thoughts turned inward and upward by them, and so lifted a little into their heavenly light.

Washington, D. C. S. M. Cate.

FERMENTATION.

The conflict between good and evil during man's reformation has been compared to the fermentation of wine and liquor. The comparison, however, is limited to the superficial and the phenomenal, and may not be in all respects a happy one, but is given, we are told, "because ferment (or leaven) in the Word signifies the falsity of evil." If in the combat good conquers, it is likened to generous wine after fermentation, and to liquor that becomes clear; if evil conquers, then good, with its truth, is driven from the field badly demoralized, "becomes turbid and offensive, like unfermented wine and liquor." These two results are not opposite to each other; if they were, the salvation of man would be hopeless: for unfermented wine, to which the victory for evil is compared, may yet become generous, and the liquor may become clear. An opposite result to the successful combat of good may be referred to in A. C., 10,137, in these words: —

"The reason why no leaven and honey were to be in the meat-offering was, because leaven in the spiritual sense denotes the false derived from evil, and honey denotes external delight thus commixed with the delight of the love of the world, by which, also, celestial goods and truths ferment, and are thereby dissipated."

Fermentation is here said to perform a work, which, if carefully compared with the operations of nature, may be of practical benefit to the Church. Slight as is the dam-

age done to bread by fermentation, yet, as far as it goes, it resembles the dissipation of celestial goods and truths; but, when we turn to wine and liquor where the leavening is complete, the analogy is very striking. The gluten, by this process, falls to the bottom of the vessel an unsightly mass of corrupt dregs; the saccherine principle breaks up, and its offspring, carbonic acid and alcohol, are acknowledged poisons, the one injuring the air we breathe, the other the water we drink; the one suffocating, the other intoxicating: thus grain and fruit are destoyed, and, instead of being things to nourish the life and cheer the heart of man, may now be his deadly enemy. The carbonic acid, it is true, does not remain in the wine and liquor, neither will its twin brother, if the containing vessel be subjected, as the dough has been, to the purifying influences of the fire. But this done, what remains? Eliminate that "invisible spirit," alcohol, and the remains will be as valueless as are the dregs at the bottom of the vessel. Viewed from without, the turbid and offensive wine and liquor become beautifully transparent, pleasant to some tastes, their narcotic effects soothing to body and mind; but, viewed from within, the valuable grain and luscious fruit, food for man and beast, is seen to be decomposing, and, in an advanced stage, yielding wine and liquor, which must be carefully handled; their free sale society dares not to tolerate; but, like other poisons, they must be restrained by law; some favoring high license supported by law and order leagues, while others prefer absolute prohibition. Viewed from without, fermentation, in its operation and results, reminds us of the long struggle, but ultimate triumph of good over evil; viewed from within, it presents a sad picture of the dissipation of celestial goods and truths, and therefore of the dominancy of evil and falsity.

Yarmouth Port, Mass. JAMES PARK.

SWEDENBORG STUDIES.

ERROR IN THE TRANSLATION OF A. C., 4054.

THE pointing out of an error in translation is unpleasant to publishers and humiliating to all concerned, but that it is proper to be done for truth's sake and the reader's sake is not open to question. A friend has called attention to a most unfortunate error in the current edition of the "Arcana." Swedenborg is treating of the brain and its correspondence. He speaks of it as ruling the body, and as representing those societies of angels which in a peculiar degree care for the common good. He then refers to those who care only for themselves as being of the opposite nature, and says: —

"But there are societies which have no purpose of use except that they may be among friends of both sexes and in pleasures there; thus they please themselves alone, and take care only of themselves; their acts, public or private, are for the same end."— A. C., 4054.

One who has only read this in the original, and formed a brief, but accurate description of an easy and selfish life, wholly opposed to that of the angels who pertain to the function of the brain, will be amazed and horrified to find, in our translation, the following sentence: —

"But there are societies which have no end of use, only of enjoying the company of friends and mistresses, and the pleasures thence resulting, thus who live in self-indulgence alone, and whose sole concern is a concubine, and, whether a private or a public one, it is for the same end."

Here are several errors into which the translator was forced by the principal one, which consisted in mistaking the word *pelliculam* for the word *pellicem*. The words are very different, and the latter is wholly foreign to the thoughts under review, but the translator got the wrong idea, and then made

the whole sentence over to suit it, and so made nonsense of it.

The word which Swedenborg used is not very common, but is classical Latin. It is the diminutive form of *pellis*, the skin, and is used here in a proverbial expression, which means caring for one's self, for the soundness of his own skin, and leaving others to suffer as they may.

We do not know that Swedenborg uses this expression anywhere else, but it is to be found in the lexicons, which give a line from Horace containing the noun and verb as we have here.

Is there no help? Must the clear truth go out to the world in this wretched and obscene disguise?

THE NICOLAITANS.

In two passages of the Book of Revelation, the Nicolaitans are held up to condemnation. Chap. ii., verse 6, reads, "But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate"; and verse 15 of the same chapter reads, "So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate."

This name is historically somewhat obscure. Some scholars have analyzed it and shown an etymological meaning allied to that of the name Baal, others have attributed the origin of the sect to Nicolas mentioned as chosen deacon in Acts. vi. 5. All have agreed that reference was made to those who, under cover of Christianity, disobeyed the Decalogue, especially in regard to the eating of food sacrificed to idols and social impurity.

Swedenborg says in his first work on the Apocalypse,—

> "That they who separate charity from faith are called Nicolaitans, is clearly known from the sound of that word in heaven, for it sounds of truth and faith, and not of good or charity."—A. E., 107.

To separate charity from faith, would be to hold to an intellectual acceptance of Christianity, but to ignore its relation to the life,—a hateful perversion of the faith, and opening the way to hypocrisy and wickedness.

In his second work on the Apocalypse, he makes another deeply interesting statement: —

"It has been given to me to know from revelation that the works of the Nicolaitans are meritorious works."—A. R., 86.

This may at first sight seem another view, but it is in effect that the Nicolaitans do good only to be seen of God and men; that is, from no love or charity. Those who separate faith from charity (A. E., 107) will do nothing for the Lord's sake, nor for the neighbor's sake, but only for their own; that is, for reward. Thus their works are meritorious.—A. R., 86. In one case a perception of the meaning is said to have come from the vowel sounds of the word when spoken in the spiritual world, in the other from revelation. The two expressions seem to refer to the same mode of enlightenment.

It is interesting to note that, still later, Swedenborg referred the Nicolaitans directly to Nicolas the deacon. In speaking of early Christian heresies he referred to Simon Magus (Acts viii. 9, and following), and to Hymenaeus and Philetus mentioned in Timothy, and added,—

"As also from Nicolas, from whom the Nicolaitans were named who are mentioned Apoc. ii. 6, and Acts vi. 5."—T. C. R., 378.

This, although the passages mentioned do not fully state that it was so, is in accord with the early Christian writers who attributed to Nicolas the founding of this party, though some said that it arose by perverting his teachings. But a party does not arise from opposition to the one for whom it is named, and we have no reason to doubt that, by his own failings, Nicolas gave rise to the party so severely and so justly condemned.

AS TO LUKE I. 80.

The last verse of the first chapter of the Gospel of Luke reads: —

"And the child grew and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel."

This refers to John the Baptist, and was uttered by his

father Zacharias. Our attention has been called to the fact that it is sometimes mentioned by Swedenborg as if spoken of the Lord. This is done in two out of six citations, as will appear from the following quotations: —

A. C., 1457. "That the Lord like another man was instructed may be seen in Luke: 'The child grew and waxed strong in spirit; he was in the deserts till the day of his shewing unto Israel.' — i. 80."

A. C., 1927. "So in the internal sense of Luke, where it is said of the Lord: 'The child grew and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.' — i. 80."

A. C., 2708. "Hence may appear what is signified by the fact that John was in the deserts till the day of his showing unto Israel' (Luke i. 80); and that he 'preached in the desert of Judea' (Matt. iii. 1 and following verses); and that he 'baptized in the desert' (Mark i. 4); for he thereby represented the state of the Church."

A. C., 9818. "The spirit is man's life. In Luke, 'John grew and waxed strong in spirit.' — i. 80."

A. E., 183. "In Luke, 'John grew and waxed strong in spirit.' — i. 80."

A. E., 730. "Since everything of the Word was perverted in the Jewish Church, and there was no truth in it any longer, because there was no good, therefore John the Baptist was in the desert, by which the state of that Church was represented, as is written in the Evangelists: 'John the Baptist was in the deserts until the day of his showing unto Israel.' — Luke i. 80."

It will be noticed that in the later quotations the name of John was inserted in the passage, although it does not strictly belong there, but it was rightly done in quoting the verse by itself. In the first two extracts it is clear that, had a name been supplied, it would have been that of the Lord. This, of course, would not have been literally correct. The last four passages are right in their reference to John, but the first two should bear, it seems to us, a note suggesting that, later, Luke i. 80 was differently spoken of. There is a sense in which all the Word treats of the Lord alone, but Swedenborg was not giving any other than the meaning given in the last

four passages, namely, the spiritual sense of deserts as exhibiting the state of the Jewish Church.

THE MARTYR ANTIPAS.

Of "Antipas, my faithful martyr," who is said in Rev. ii. 13, to have been slain in Pergamos, Swedenborg says very briefly in A. R., 112, that the name is "from the spiritual or angelic language." This might seem to imply that there was no real personage of this name and quality, and some commentators, having no historical account of such a man, have inclined to this idea, namely, that no real personality underlies the name. But a look at the passage would lead any reader to understand that there must have been some well-known martyr of this name who suffered at Pergamos. It is, therefore, not surprising to read the following statement:—

"That Antipas the faithful martyr signifies those who are held in hatred because of their acknowledgment of the Divine Human of the Lord, is for the reason that a certain Antipas was slain at that time on that account."—A. E., 137.

This states precisely what is now generally held to be the historical basis of the inspired reference to Antipas. If now any question should arise between this statement and A. R., 112, it would be only necessary to point out that they combine perfectly. All the names of the Lord would come under this description, that they were of the spiritual or angelic language, but He who is so named does not lose in the least on this account His Divine Reality. The name Babylon has the fullest historical basis, but, unquestionably, it also is from the speech of spirits.

O thou, who in the garden's shade
  Didst wake thy weary ones again,
Who slumbered at that fearful hour,
  Forgetful of thy pain;
Bend o'er us now, as over them,
  And set our sleep-bound spirits free;
Nor leave us slumbering in the watch
  Our souls should keep with thee.

—*Whittier.*

BOOK NOTICES.

LIFE OF HENRY WADSWORTH LONGFELLOW. Edited by SAMUEL LONGFELLOW. 2 vols. pp. 433 and 481. Boston: Ticknor & Co. 1886. $6.00.

THE life of a man of letters, who never knew poverty, and was never forced to publish anything until he had perfected it, is not an exciting subject for a biography. But the reader is charmed with this guileless life of a sympathetic man, thoroughly devout, and so full of kindness that he devoted much of his time to receiving the calls and answering the letters of those who had no right to trouble him. A cheerful lad, a poetic youth full of feeling and romance, a poet whose gift lay in his perfect melody, he won fame and wore it most modestly. The trials of life only deepened him. There was a pathos in his poetry which is not found in many parts of his diary, which his honest brother here lays bare to the world, but he wrote his poetry only when the mood was on him,—in the early morning or late at night, and did little at other times but translate.

The volumes before us are truly magnificent, with their wide pages and large type. We have several portraits, including one of Mrs. Longfellow, and five fac-simile pages are given.

The brother, who has done the work of compiling this biography, has given extracts from many deeply interesting letters. We can only chide him for cutting so very short the story of the closing period of the poet's life, that its last ten years receive scarcely a mention.

We find many things to quote, but must content ourselves with a very few extracts which particularly belong here:—

"Oct. 5, 1845. F. [Mrs. L.] read me some of Parsons's essays on the faith of the 'New Jerusalem.' Many of his views present themselves with the force of truth? others more dimly and doubtfully."

"Mch. 15, 1851. After dinner the Count [Gurowski] comes in, and in the evening Mr. H——, the Swedenborgian; and the whole conversation turns upon the spirit world."

"Dec. 25, 1861. How inexpressibly sad are all holidays! But the dear little girls had their Christmas-tree last night; and an unseen presence blessed the scene."

LIGHT ON THE HIDDEN WAY. Boston: Ticknor & Co. 1886. pp. 133. $1.00.

A BRIEF introduction by Dr. James Freeman Clarke opens a unique book, printed in very tasteful form, and containing extracts from the letters of an unnamed lady. Through the death of her child she became clairvoyant, at first seeing with delight her father and others, then growing gloomy, then becoming, as she believed, an adviser of spirits who entered the other life unregenerate. Some very wholesome thoughts appear here: —

"They sleep into everlasting waking."

"The so-called Spiritualist has no conception of pure spirituality."

The lady, however, has learned nothing from spirits, and is evidently a charming Unitarian,—just as her pastor has taught her to be, with that egotism which results from mediumship becoming very strongly developed.

The world is slow to learn that its enlightenment does not come from spirits, past or present, but from the Holy Word, of which this lady seems to be profoundly ignorant, except as something of it has been made known to her through poetry and Dr. Clarke's writings.

WHAT'S MINE'S MINE. By GEORGE MACDONALD. Boston: D. Lothrop & Co. pp. 531. $1.50.

STRONG Scotch characters are in this book and weak English ones. The story tells of the remnant of a clan still reverencing its hereditary chief, but oppressed by the rich London distiller, who breaks up the little village to make himself a deer park. The chief, a noble youth, finds a mate in the daughter of his persecutor. The Scotchman has a brother, and they agree in the religion of David Elginbrod, and talk on the hillsides in a grand way in the light of Macdonald's best thoughts. The story ends with the ejection of the daughter by her father, her marriage to the chief, the departure of the clan to Canada, and the fortunate discovery of oil on the land, which gives them wealth sufficient to buy back from the now bankrupt usurper the whole track so precious to them.

EVERY-DAY RELIGION. By JAMES FREEMAN CLARKE. Boston: Ticknor & Co. 1886. pp. 464. $1.50.

IN the sermons which make up this well-printed book, Dr. Clarke is conversational in style, taking his illustrations largely

from events of the city and day, fond of anecdote, sometimes eloquent, always friendly and fatherly. Though thoroughly a Unitarian, following the thought of his time rather than leading it, he is a wide reader and a frank appropriator of whatever truth he finds agreeable. His discourse here on "Heaven and Hell" is a powerful use of the truth that we are always near one or the other, even while in this life, and change from one to the other by change of state. Of Swedenborg, Dr. Clarke often speaks, and our readers may like to know what he says: —

"The doctrine of Correspondences, as taught by Swedenborg, contains much truth."

"Swedenborg was one who loved God with all his mind, who lived in the thought of God's presence in all things, to whom nature and life were a manifestation of God."

"Jesus Christ came down into the world, says Emanuel Swedenborg, to enable the heavens to conquer the hells."

The World and the Logos. By Hugh Miller Thompson, S. T. D., LL.D. New York: G. P. Putnam's Sons. 1886. pp. 91. $1.00.

The Assistant Bishop of Mississippi is well known as an active and unprejudiced thinker. In delivering at Gambier, Ohio, on Founders' Day, the Bedell lecture on the "Relations of Science and Religion," he both obeyed the wishes of those who established the lectureship and also presented to the world one of the most incisive examinations of materialism which we have seen. Little that is new can be said of the absurdities of Mr. Spencer's conclusions when carried out to their logical end, but Dr. Thompson has reviewed the whole subject with skill and overwhelming condemnation. On the positive side of the questions involved, he does not speak at much length, his purpose not including this, but, as far as he goes, he is master of the field. Would that all such books could be as well printed as this!

A Harmony of the Four Gospels in English. By Edward Robinson, D.D. Revised Edition with additional Notes by M. B. Riddle, D.D. Boston: Houghton, Mifflin, & Co. 1886. pp. 205. $1.50.

As compared with the earlier editions of this well-known work, — the best harmony of the Gospels, — the present one has a much larger page, on which the parallel verses are just opposite, footnotes adding the weight of the Revised Version, and additions to

the Appendix in almost every paragraph of Dr. Robinson's treatment of difficult subjects. No minister can do without this book, and to the Bible-reader generally it gives important aid in showing at once the time and place of any event and its connection with events, antecedent and consequent, mentioned in one or more of the Gospels. The influence of Dr. Robinson as a scholar above scepticism, and an original worker in Palestine research, does not seem to diminish, and, though he died in 1863, his works are among the best arguments for the truth of the Word that literature contains.

The Great Controversy. By Mrs. E. G. White. 1885. pp. 506.

Although the Millerite excitement reached its height forty years ago, yet there is vitality enough in the seventh-day doctrine and in the idea of a near personal coming of the Lord to keep alive a considerable body called "Seventh-Day Adventists" to whom Mrs. White, of Battle Creek, Michigan, acts as teacher. Her books are freely distributed through an office at South Lancaster, Mass. The present volume is mainly historical and treats of the destruction of Jerusalem, the rise of the papacy, and the Reformation and its consequences, with commendable thoroughness. But when she comes to the present century, Mrs. White is less satisfactory. Her ideas are very crude; the Son intercedes with the Father, the resurrection is of the body, William Miller was mistaken in 1843 and 1844, but not in his general interpretation, when Adam rises he will be of lofty height, "it is impossible to explain the origin of sin," her idea of heaven is wholly Miltonic. It is good in Mrs. White that she loves, though she misunderstands, the Bible and believes in reasoning about all things.

Louis Agassiz, His Life and Correspondence. Edited by Elizabeth Cary Agassiz. Two volumes. Boston: Houghton, Mifflin, & Co. 1885.

Mrs. Agassiz has presented a great deal of this remarkable life in these two fine volumes. By extracts from his letters, joined with words of explanation, she has given us her husband's history largely in his own words. The successes to which he attained give evidence, afforded also by other lives, that no one need lack an education by reason of poverty, and that no true scholar goes unrewarded for his work. The early manhood, so full of struggling

for the continuance of his studies, is to us the most interesting period of this noble man's life, though every year of it witnessed some noble achievement. He studied the universe as the plan worked out by an all-wise Creator, and therefore, as he grew in knowledge, he grew in reverent faith. The reader concludes the second volume with the wish that more could have been given, but with admiration for the skill of the editress.

OBLIVION. By M. G. MCCLELLAND. New York: Henry Holt & Co. 1885. pp. 290.

ACCORDING to the fashion of the day, "Oblivion" makes use of a southern mountain as its scene, of the generous and hardy mountaineers as its characters, and of a mental marvel as its plot. A young wife of beautiful form and refined nature is injured in the head and loses all thought of her husband. Rescued from the accident, which is a flood most graphically described, she is cared for by a family, which includes a man who comes to love her deeply. She, deemed half-witted by the neighbors, agrees to marry him, but, just as all is ready for the rude festival, she regains her memory and is brought to her old home by her lover, who loses his life in saving that of her husband. Of pathetic and dramatic incident the book is full, and shows that the writer wields the pen of a skilful novelist.

DOMESTICUS. By W. A. BUTLER. New York: Charles Scribner's Sons. 1886. pp. 281. $1.25.

THIS "Tale of the Imperial City" is a very clever satire upon New-York life, told under the Latin terms of Via Quinta, Domesticus, Contrabandus Africanus, Vindex, etc. It is also a romance of good quality, skilfully told. The Little Lady, a pampered belle, married without the least practical knowledge, has bitter experience of housekeeping; but, instead of yielding to her unsatisfactory servants, she disciplines herself to housewifery and brings up her children to sensible ways. The bankruptcy of her husband only heightens her victory over incapacity. The events of the war come in well. We hope, for the good that it will do, that this book will be widely read.

KANT'S ETHICS. By NOAH PORTER. Chicago: S. C. Griggs & Co. 1886. pp. 249. $1.25.

IT is fortunate that the series of "Philosophical Classics" should contain a volume written by one of the greatest of living philoso-

phers in presentation and review of the doctrine of one of the greatest metaphysicians of the last century. President Porter is at home in his work, and presents the ethical part of Kant's philosophy with descriptive power and critical skill. He gives an account of the treatises to be drawn from, then treats of the foundation of morals, and the practical reason, and closes with a critical summary and notices of a few of Kant's critics. Though viewing the mind in comparatively a dim light and uttering his conclusions in obscure and not always consistent language, Kant was and is a great stimulator of thought, and this little volume is a most useful one to read closely.

Words for the New Church, No. XIII. has been recently issued from "Academy Book-Room," 1700 Summer Street, Philadelphia. The contents are a continuation of the essay entitled "The Conflict of the Ages," a sketch of ecclesiastical history treating in a very interesting way of the Reformation, especially of Calvin, Servetus, and Henry VIII.; a criticism of Dr. Holcombe's theories under the head of "Pseudo-Celestialism," in which personal arguments are employed with vigor; and a brief critique of Rev. John Worcester's address to graduating theological students in May last, in which the critic indicates how he would have treated the subject of the address.

Mercy Philbrick's Choice. Hetty's Strange History. Boston: Roberts Brothers. 1886. pp. 296, 291.

Wisely have her publishers given to the world new editions of these stories by H. H. (Mrs. Jackson), which first appeared in the "No-Name Series." They are probably familiar to our readers. Mrs. Jackson made use of few characters in her novels, and these were persons of easily understood minds, but she had always a moral purpose in view, and always held the close attention of her readers.

Religion in a College is an argument by President McCosh of Princeton, against the position held by President Eliot of Harvard, that the College should not provide Sunday preaching and morning prayers. This pamphlet should be read in calmness, for the venerable writer is somewhat excited by the agnostic tone of Dr. Eliot's address, but the reader who is religious will sympathize with Dr. McCosh. Printed by A. C. Armstrong and Son, 714 Broadway, New York. Price, 25 cents.

The Citizen is a well-printed monthly about as large as the New-York *Nation* devoted to the interests of "The American Institute of Civics," by which is meant an incorporated Society which includes in its membership Chief-Justice Waite, Gen. John Eaton, President Porter, President Seelye, and other men of influence and patriotism. The contents of the first number we have found very instructive. The office of publication is 3 Hamilton Place, Boston; the cost, $1.50 a year.

The *New-England Magazine* is a handsome illustrated monthly representing the section named in its title. The history of New England, the adventures of its sons in the Civil War, descriptions of institutions existing within its limits, accounts of its noted men who have recently died, and many other points of interest receive attention from a large corps of writers. Published at 43 Milk Street, Boston, at $3.00 a year.

The helpful New-Church story, *Amid the Corn*, Part I., has been put by the Board of Publication into a neat and very cheap form. The pamphlet of ninety pages, five and a half inches by four, is sold for a dime, and twelve copies are sent postpaid for one dollar. The type is necessarily small, but is easily read in good light.

We have received the fifth annual report of the New West Education Commission, which is devoted, as is well-known, to uprooting Mormonism by the public-school system. Our people should, it seems to us, be deeply interested in this or any effort to suppress violations of marriage.

The *New-Church Magazine* now appears in a bright and tasteful cover, on which are represented the symbolic olive, vine, and fig. We always find in our London contemporary valuable information, and especially like the department of "Religious and Social Progress."

We would strongly commend Mr. N. Smith's *Diagram of Parliamentary Rules* as containing what every one should know, and what he can learn in no other way so easily. It is published at Battle Creek, Michigan, by the Review Publishing Association.

James Vick's *Floral Guide* makes delightful reading for winter and very useful reading for summer. Mr. Vick's address is Rochester, N. Y.

THE NEW CHURCH.

MINISTERIAL CONVERTS.

We have been repeatedly impressed with the necessity of some training in a New-Church theological institution for those ministers who have left their former connections in order to take up duties among us. In rare instances, perhaps, a minister may grasp readily the whole of our theology and may quickly adapt himself to the new surroundings, but such cases are exceptions to a rule, the ground of which every one will see.

For example, a Presbyterian minister has found the light in regard to the Trinity, and, in his service of a Presbyterian Society, has read the doctrines of the New Church, and received its periodicals, and come into some communication with its people. He must change his connection. He makes known his change of faith, retires from Presbyterianism, and seeks employment in our ministry. He is prepared to state with force the reasons which led him to make this change. He is also willing and desirous to accommodate himself to the ways of our people. He desires to serve the Lord in our way.

Three modes of performing ministerial service seem to be open to him. He may at once enter upon a missionary work, going about to give lectures, showing the difference between the old faith and the new, and assisting others to tread the path he has learned. With this work, which is to some degree of a negative character, he may be content. The field is wide, the laborers are few. He may become eminent in this work, as was Rev. A. O. Brickman, and may find more calls for his missionary discourses than he can meet. This work is one for which so recent a convert is fitted by his zeal and by his experience. It is one which can be performed to a degree by one who has read only the "gift-books," who has never resided in one of our Societies, and whose aim is not so much to establish Societies as to free the minds of men from prejudices and to bring out in its strength the reasonable and Scriptural truth.

But this, as we believe, is not in itself enough to satisfy most of these ministers. They have had charges. They hope to have

them again. They have families, and desire to continue in the enjoyment of homes. They therefore look to one or the other of the second and third ways of working. The second way is to be authorized to preach in the New Church, to accept at once a Society, and to enter with devotion upon the work.

Here, however, disappointment is almost invariably met with. The new minister, old as a Presbyterian but young as a New-Churchman, finds lay people in his charge whose longer reading and vastly greater intercourse with our people make them more fit to be his teachers than to be taught by him. His slight misapprehensions of doctrines seem to them important defects. His skilful exposures of the errors of his former faith do not take the place of the more positive teaching required by those who long since put these errors aside. He may never have attended a New-Church service and may not know how it is usually conducted. The result is almost always the same. The Society is somewhat disappointed and blames itself for having acted hastily. A portion of its members, less fully instructed, may feel no lack, and may not acquiesce heartily in the decision not to continue the employment of the minister. Tension may arise in the Society,— a most unfortunate result. But, whatever the temporary effect upon the Society may be, the minister is greatly discouraged. His high hopes of larger usefulness seem to be blighted, his pecuniary condition may be depressing, and his conclusion may be that he ought to have remained nominally a Presbyterian. But as he could not honestly remain such, so he cannot for a moment think of returning. What is left to him to do? In some such cases a man has persevered by taking a new charge till at last, through hard experience, he has become a useful and acceptable minister of the New Church. In the larger number of cases, however, his name continues upon our list as that of one pursuing some secular employment. His zeal, his talents are in great part lost to us, and the effect of his disappointment is felt among those who were preparing to take a similar step, and among our Societies, which grow less and less inclined to employ such a man, and more and more inclined to apply to some graduate in our schools of theology. In this they do wisely; for, although some graduates are untried and very young, yet the presumption is, that his training in the doctrines and in the various duties of his office will enable him to begin well and to proceed successfully.

And this suggests the third course open to the ministerial convert. He may take in so much as may seem necessary of the work of the School. There he will get ready answers to his many questions. There he will acquire the ways of our people. There he will prepare himself to do a grander work than ever before, for he will learn how to use his gifts with greater freedom, vigor, and zeal. If he did not fail before, it is thus made sure that he will not fail in his new field. But he will be surprised to find how much he has to learn and to unlearn in such a School, and will come to realize that the distance between his old and his new positions is much greater than he supposed it would be. It is unnecessary to say that this course, though it may seem to consume some time, a year or two, is the nearest road to his desired end, and to that which the Divine Providence has appointed to him. In the smooth working of this plan of action he will find, as others have already found, the evidence that he has acted wisely. The result will be neither a missionary unable to become a pastor, nor a minister obliged to have recourse to secular work in deep disappointment, but a strong, happy pastor.

How can this very desirable mode of preparing a ministerial convert for his new work be made a custom and thus secure its benefits? The matter lies with the Associations. It is to be regretted that they differ very much in their attention to the fitness of persons seeking to become ministers in our connection. We have noticed that the Associations which are the most careful in this respect are the most properous, and that it is the part of a feeble Association to act less wisely than a stronger one. Certainly the point is of great importance. Men, worthy men and ministers, have been assisted to fail by the indiscretion of some of our people. The same men might have been helped to succeed by a more wise and moderate mode of proceeding, by suggesting on general grounds the need of special training, and by assisting the candidate to obtain it without becoming financially embarrassed.

THE ASSOCIATION AND THE MAGAZINE.

In a communication which lately appeared in print, a little fault was found with us for referring to a matter in the Illinois Association in terms which were intended to express a suspension of judgment, but which were understood by one of our ministers, who are more sensitive than laymen, to imply not only disapproval of but

animosity towards one of the parties concerned, namely, that of the Pennsylvanians. We need make no reply, but on one point we think it may be well to remark, as there seems to be a thought with some that this MAGAZINE is the organ of the Massachusetts Association, and so speaks for that Association when it refers to matters pertaining to the others. The fact is that the Massachusetts Association needs and desires no organ. It was perfectly contented when this MAGAZINE was conducted by the General Convention, but was disappointed when the Convention relinquished the publication, and was glad to see the work taken up after some delay by individuals who were deeply interested in maintaining a monthly periodical in order that a field, which the weekly newspaper was not likely to fill, and indeed could not fill, should not be left unoccupied. Those persons who began the publication of the new series procured the services of the agent of the Massachusetts New-Church Union to attend to mailing and other such work, and this led after a time to the transfer to the Union of the whole work. The Association thus became the sponsor of the MAGAZINE and has acted, through its Executive Committee, in providing for the editorial charge.

The editor, however, is left in perfect freedom to do all that he can to produce a periodical which will fairly represent the thought and life of the New Church. He is assisted by contributors from the United States and Canada, from England and the Continent of Europe. It has been his aim to widen as far as possible the scope of the MAGAZINE. He has widely extended the exchange-list and has made use of the facilities afforded by a general theological library. He has endeavored to keep his readers informed of the movements of religious thought in their bearing upon the progress of the New Age. He has had an idea of what such a MAGAZINE should be, and has worked in the effort to realize it in spite of his own deficiences and other limiting circumstances. He has been left entirely free, and has gone on for six years without thinking, till reminded of it in the manner referred to, that he was representing anything but the New Church. In this he will continue, and he would suggest that, if he seems to be in anything a prejudiced observer or reporter, he be criticized by communication direct rather than by imputations upon the Association which, in taking up the work of publishing a monthly periodical on account of the needs of the Church at large, has certainly merited the respect of other Associations.

THE AMERICAN NEW-CHURCH TRACT AND PUBLICATION SOCIETY'S TRACTS.

We have received and read with interest and pleasure several tracts, lately published. They are easily understood, and they have a certain ability to kindle the affections, which is an excellent quality. We note, however, some infelicities which we mention, not for the sake of finding fault, but in the hope that a hint may be given to whom it may concern. Turning to the tract on Misconceptions,— a very sensible and much-needed one,— we note the following sentence in regard to visitors upon our services which they had expected to find odd and entertaining: —

"'They came to laugh,' and 'if they did not go away to pray,' they were, at least, disappointed in not being amused."

The quotation contained in this sentence represents, as we suppose, Goldsmith's line: —

"And fools, who came to scoff, remained to pray."

It seems a pity that a tract should go out by the thousand copies bearing such a mark as this.

In another tract on the Three Essentials of One God, we notice some sentences, in which we italicize a word to point out what defects are contained: —

"These declarations of the absolute personal unity of the one God to the exclusion of all others, *is* so emphatic and so often and constantly implied, even when it *is* not affirmed, that there can be no doubt about what the Lord says of Himself in the Old Testament."

"As the Divine Human nature called the Son dwelt in the Father and the Father in Him, the Divine Human nature *becomes* the way and the only way of access to the Father."

It is probable that these tracts were first written for delivery to a congregation, and then went directly to the printer. It is burdensome to revise anything of that sort thoroughly, but we feel sure that it ought to be attempted with earnestness lest our tracts create new and unpleasant "misconceptions."

THE MASSACHUSETTS ASSOCIATION.

Our next number will contain the sermon delivered by Rev. John Worcester, and the paper read by Rev. W. H. Mayhew in favor of establishing an agency for the adoption of homeless children. As usual, we shall print in an appendix the full minutes of the meeting, with reports of societies, officers, and boards. It will

then appear, we think, that the meeting was remarkably interesting, that many of the reports were thoughtful and suggestive, that debts on church edifices had been reduced, new ministers ordained, and many new members received. The absence of the General Pastor on account of inflamed eyes was felt by all, but he sent a report of unusual interest and impressiveness. The Union meeting came in very pleasantly after collation, and was fully attended, and transacted all its business in an hour. Its very favorable exhibit of finances corresponded with the good words from the societies.

EASTER.

Our words will not reach our readers till the great festival has come and gone, and we necessarily write some time before its coming. Therefore we only express the desire that the occasion be fully observed by all our societies. To be sure, we are merely beginning to learn how to observe it fully. To our people, it is more than a Spring festival, it is more than a fit day to talk of Immortality, it is more than a time to decorate the churches and sing the best music; it is the commemoration of the victory of our Lord, thus of the end of His trials upon earth necessary to His redemptive work, and of the beginning of His reign as at once Father Everlasting and Prince of Peace. We would that it had been given to those who have prepared our services to prepare a special service for that day, but they must have found difficulty in doing so in a way which would have satisfied the full and exultant hearts of worshippers.

CHRONICLE.

Feb. 23, 1886. Rev. James Boys, of the English Conference, died at Radcliffe, near Manchester.

March 4–6. The "New-Church Congress" met in Chicago with representatives from Ohio, Michigan, Indiana, Illinois, Missouri, Kansas, Iowa, and Minnesota. The Western New-Church Union was formed.

March 8. Mrs. Emma Ann, wife of Dr. J. J. G. Wilkinson, died in London.

March 19–21. The General Church of Pennsylvania met in Philadelphia. Messrs. Czerny and Schreck were raised to the grade of pastors.

The Rev. Dean M. Tamburino, of Munico, Sicily, separated from the Roman Church, avowing his reception of our doctrines.

The Florida Church of the New Jerusalem (fourteen members from places in that State) was organized by Rev. J. R. Hibbard and received into the General Church of Pennsylvania.

Mr. William Gardiner died at Richmond, Me., leaving by will to the Boston Society $25,000, to Roxbury $8,000, to Bath, Me., $10,000, to the Mass. New-Church Union $2,000.

THE WESTERN NEW-CHURCH CONGRESS.

A VERY earnest meeting seems to have been held at Chicago, March 4th to 6th. Ministers and others were present from Ohio, Indiana, Illinois, Michigan, Minnesota, Iowa, Missouri, and Kansas. A Western New-Church Union was formed, to have its headquarters at Chicago. It was decided to make a permanent publication of the *New-Church Reading Circle*, and to advance it to the standing of a newspaper. The addresses made at the Congress were reserved to be printed by the new Union. If the fresh breezes of the prairies do not stimulate our Western brethren to go too fast, they will have a blessing in their zeal. They certainly do right to establish their Union, with its library and publishing work, and to make it all that its funds will warrant. Rev. S. C. Eby is now editor of the paper. Our best wishes to the whole enterprise and all concerned in it.

A WORK ON DEGREES.

REV. N. C. BURNHAM has for many years been preparing a work on this subject, the understanding of which is essential to all thorough New-Churchmanship. The Incarnation of the Lord, the regeneration of man, the creation of the world, and the inspiration of the Word, will all be explained by the comprehension of degrees. Fully illustrated, with diagrams colored according to correspondence, the book will be sold at four dollars for a copy in which the diagrams are colored by hand, and three dollars for one in which the colors are indicated by printed names. Subscribers are wanted before the book can be issued. Address F. E. Waelchly, 1700 Summer Street, Philadelphia, or our publishers.

SWEDENBORG ON THE SOUL.

IT is announced that subscribers should now send in their names to the Board of Publication, 20 Cooper Union, New York, in order to procure an early issue of this work, translated from the Latin by Rev. Frank Sewall. The price for the present will be two dollars.

THE RELIGIOUS WORLD.

DO PROTESTANTS PERISH?

In answer to this question, a writer in the N. Y. *Independent* gave his reasons for believing that the Roman Catholics did not teach the destruction of Protestants. He had inquired of Archbishop Corrigan, who wrote him a letter in which he said,—

"The Catholic Church is logical, and therefore never could say that non-Catholics must enter her pale to be saved."

The Archbishop also quoted from *Catholic Belief* to this effect: —

"Catholics do *not* believe that Protestants who are *blamelessly* ignorant are excluded from heaven, provided they believe in God and his Son, our Redeemer, and repent, if they have ever offended him by sin."

But now, in the next week's issue, comes another who quotes from a Catechism prepared lately by Archbishop Bailey, of Baltimore, who is not so "logical" as his New-York brother, or else not so discreet: —

"'*Q.* What do the fathers of the Church say about the salvation of those who die out of the Roman Catholic Church?

"'*A.* They all, without exception, pronounce them infallibly lost forever."

THE REALITY OF SPIRIT.

Mind in Nature seems to be flourishing in the free air of the West. Devoted to the investigation of facts to which science has not hitherto given much attention, it seems to be open to our people and indeed includes among its contributors Rev. L. P. Mercer, Dr. A. E. Small and others. Dr. Small contributed to a recent number a good paper on the spiritual world in its relation to the natural. Another writer asks "Is Man Developing a Sixth Sense?" by which question she means to ask if the power of seeing what takes place in the other world is really becoming developed, and says,—

"Nothing is more clearly recognized by the Scripture than the fact of spiritual existences; nay it is taken for granted throughout the entire Old and New Testaments. Christ met and talked with Moses and Elias. Paul heard a voice out of heaven, and saw the risen Christ. Peter was led through the locked doors of the

prison by an angel of the Lord. Paul declares that we are compassed about with a great cloud of heavenly witnesses, spirits of just men made perfect. He declares that these are ministering spirits sent forth to minister to those who shall be heirs of salvation. Why, then, do Christians fear to acknowledge the possibility of realizing in their own experience the truth of spiritual companionship and communication?

"Among modern writers, two have done much to prepare humanity for the acceptance of any new revelation that may be in store for it in this direction. These are Mrs. Oliphant, of England, author of 'The Little Pilgrim' and 'Old Lady Mary,' and Elizabeth Stuart Phelps, of this country, author of 'Gates Ajar,' and 'Beyond the Gates.' However these books may be regarded by those skeptical of the possibility of spiritual phenomena, this much is to be said of them: they have given an entirely new turn to the imagination in its endeavors to picture the life beyond the grave. Heaven is no longer a vague, sepulchral, cold, awful place; the human spirit dwelling there is no longer 'several feet of mist' as Oliver Wendall Holmes once facetiously expressed it. Heaven is a real locality, with mansions and employments, and human loves and solid realities. The easiest part of death, the separation of the soul from the body, in all probability is entirely painless. The soul does not shoot off into cold, cheerless, dreadful space; it is tenderly received by ministering spirits. How sorrow and anguish would be comforted by the belief that the departed one still hovers lovingly near, longing to see the tears dried and the grief soothed.

"In all of which teaching there are warnings and encouragement even to those who have never for themselves seen or heard or felt, or who cannot believe in the possibility of the development of, this new sense in man."

AN UNWISE CLAIM.

THE *Church Press* (Episcopalian) very frankly makes known its editor's expectations:—

"At present, the Roman Catholic Church claims about two hundred million adherents; the Orthodox Catholic Church of the East, nearly one hundred million. At present, the English language is spoken by about one hundred million people (according to statistics recently published in the *Church Press*), and we may fairly claim these hundred million souls as rightfully children of the English Church. Many of them are separated from the Communion of the Church through the sins and errors of our ancestors and of ourselves; yet they and their descendants will return into the Angelican Church, as our Church more and more visibly asserts her true character, as the Catholic Church of the English-speaking nations. Of this there can be no doubt. All the signs of the times seem to show that the Congregationalist, Methodist, and Presbyterian bodies are yearning toward that visible union, which must have for its only solid basis faith in a Divinely organized visible Church. May the mother from whom these children have strayed, welcome them back with truly maternal charity and leniency, and even constantly go out into the hedges and byways in search of them, that we of one language and race may be all of one Church."

This is at least sanguine, but at about the time that this great

claim of being not only a Church, but the Church, was penned, Rev. H. R. Haweis of London was showing how little of Christian Faith remains in some Episcopalians. He said in a sermon at Harvard College:—

"The Bible is not a set of Divinely-inspired documents. It is absolutely impossible that it should be such. Verbal inspiration is not possible. If we consider that the man spoke face to face with God, then we must say that the memory of that man was inspired, that the memories of those who heard him repeat it, and in their turn repeated it to their children, were also inspired. We must say that the writer who long afterward put it down in writing was inspired. And again, when, in the course of time, printing was invented, the printers were inspired. Yes, the printer's devil was inspired, and every one in the whole printing establishment was inspired. This is impossible.

"With the New Testament it is the same. It is also imperfect. It is like the earthen vessel, cracked and mildewed, in which the treasure is kept. Christ's sayings lived in the memory of those He loved. They were scattered abroad by His disciples. Later these sayings were collected and written down. These anecdotes of Christ were, of course, many of them spurious. As time went on, they were narrowed and sifted, till we now have the four great gospels of Matthew, Mark, Luke, and John. Thus we see how the earthern vessel was formed which holds the treasure for us."

Is this the "mother" Church speaking? Was it the "mother" Church speaking when two regularly ordained clergymen in South Carolina were excluded from a Convention for no other reason than that they were colored men? If the Episcopalian body is so blinded by its high ambition that it feels no shame when such words are uttered and such deeds done, what influence can even its earnest missions exert which will not be counteracted by internal discords and evils?

In the very same issue of the *Church Press* from which the first extract above was taken, we find the editor saying,—

"Some of our correspondents are very fastidious, if not very captious. They apparently write upon the assumption that the paper is conducted solely for their benefit, and that no one has a right to think or to be consulted but themselves. It would amuse our readers to lay before them a few specimens of the complaints, and suggestions, and requests, and even threats that are made. There is evinced an amazing amount of weakness and prejudice."

We do not find such things amusing in any quarter, we find them causes of deep regret and heart-searching.

THE "CHRISTIANS."

A Convention was lately held in Boston by the Free Baptists and "Christians," or Campbellites, to see about the union of the

two bodies. Our readers will be interested in some of the points of belief held by the latter body as presented officially to the Convention: —

"1. That the Holy Bible, or Scriptures of the Old and New Testaments, is given by inspiration of God, and is consequently to be accepted as the authoritative standard by which religious teaching and human conduct are to be regulated and judged.

"2. That Holy Scripture reveals to us one God, the Father Almighty, of whom are all things and we in him; and one Lord Jesus Christ, the only begotten of the Father, the brightness of God's glory and the express image of his person, by whom are all things and we by him; and the Holy Ghost, the renewer, comforter, and sanctifier, who with the Father and the Son together is worshipped and glorified.

* * * * *

"5. That the Church of Christ, invisible and spiritual, comprises all true believers in Christ, whose duty it is to associate themselves in churches for the promotion of spiritual growth and Christian fellowship, for the observance of the ordinances, for the teaching of Gospel truth, and for a zealous effort for the conversion of men; and that these churches, in fellowship with one another, may determine — each for itself — their organization, beliefs and forms of worship, and should coöperate together to manifest their unity in Christ in the face of all mankind."

THE PROGRESSIVE SPIRIT OF DOUBT.

In a notable article in the *New Englander* President W. W. Patton of Howard University speaks of the disintegration of the old beliefs: —

"There is no earthquake convulsion, no overturning of foundations, no toppling over of the entire edifice. Yet is there a quiet, steady, progressive spirit of doubt and of persistent investigation. . . . The ancient method of Procrustes, to cut the man off until he fitted the short bed, is not now submitted to. The student demands a theological bed upon which he can stretch at full length of soul. Nor is the exegetical road as readily travelled as of old. Some of the stereotyped proof-texts put on strangely altered meanings in these days of wider scholarship and more skilful and candid interpretation. Church history, also, testifies as to primitive beliefs less like a prepared and tutored witness than it used to do a few years back. Pastors find doubts, not only in the minds of the scoffers who never darken a church door, but also in those of the devout who fill the pews."

ROMANISM IN BRAZIL.

While the Pope, by means of his last encyclical, is endeavoring to conform his people to the times, his subordinates in Brazil are working on the old plan: —

"The Vicar-General of one of the Roman Catholic dioceses in Brazil considers the Bible a dangerous book. In a circular to the clergy he says that Protestant

missionaries are over-running the diocese and distributing books fair in appearance, but which are 'designed to instil poison into the minds of the unwary. Among these books,' he continues, 'they bring the Bible in the vernacular, without notes, without the ecclesiastical authorization, and mutilated, with which they sacrilegiously endeavor to combat the truth.' He exhorts the priests to warn the people not to buy these pernicious works; and, if they have already fallen into 'unwary hands' the priests are to take them and 'burn or destroy them.' One of the missionaries saw a priest burn a New Testament, which he snatched from the hands of the woman who had purchased it."

THE CHURCH OF ENGLAND.

REFORM, rather than disestablishment, seems to be the next step to be taken with the Established Church. Of petitions to this end, the *Independent* says,—

"The movement for reform in the Church of England has developed great strength. The Cambridge petition has received a large number of signatures from prominent Churchmen and is ready to be presented. Another address to the archbishops has also been numerously signed. It differs from the Cambridge memorial in laying greater stress upon the appointment of parochial councils, and in defining those who are to take part in them and other proposed bodies simply as the 'laity,' and not as '*bona fide* Churchmen.' The most noticable thing about this address is the extreme variety of opinions represented by the names appended to it."

AGAINST SUNDAY-SCHOOLS.

A WRITER in the *Church Press* discusses in his own way the Sunday-school question, which, he says, the Church has never sanctioned:—

"And why should she not refuse? Neither the Bible, nor the Prayer-Book, nor even the Hymnal, speaks of Sunday schools. For eighteen centuries these schools were not known in God's religion, nor to God's people. Most likely it is, therefore, that the Church as a body, and as the Divinely-appointed conservator of Christianity, will never give sanction to this invention of self-indulgent human wit."

IN DEFENCE OF INSPIRATION.

IN a recent number of the *Baptist Review*, Professor Fox printed an article, which might have been written by Heber Newton, in which he said, "It is plain beyond a question that, if the apostles had had telephones, we should have had no New Testament." The next number of the *Review* contained papers from seven professors of as many Baptist Seminaries protesting against Mr. Fox's views and defending the inspiration of the Word.

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